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THE

CAMBRIAN JOURNAL;

PUBLISHED UNDER THE AUSPICES OF

THE

CAMBRIAN INSTITUTE.

CAS GWR NA CHARO
Y WLAD A'I MACCO.

VOL. II.

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PREFACE.

It may not be altogether useless or uninteresting to take a retrospective view of the rise and progress of the Cambrian Institute, which has now completed the second year of its existence. Its origin is due to the want, that was very generally felt in the Principality, of some machinery calculated to facilitate the publication of works bearing upon the history of Wales. It was felt that compositions of rare merit, which had been successful at Bardic Congresses, were frequently left to perish, owing to the pecuniary difficulties which the respective authors, very seldom in affluent circumstances, for the most part experienced in bringing them through the press. Hence was proposed, and partly

organized, "The Historic Institute of Wales," but ere it was put in operation, it was deemed expedient to expand its object, with the view of embracing other branches of Welsh literature. To each additional section was attached, moreover, a committee of management, composed of such persons as were considered most conversant with the subject of which they were to take cognizance.

Upon the enlargement of the Society's constitution, it became necessary that its nomenclature should undergo a corresponding change; and, instead of the "Historic Institute of Wales," the title of CAMBRIAN INSTITUTE was adopted.

Its organization during the past year has been carried out very successfully. It will be seen that among our patrons ranks that royal supporter of learning, and distinguished Celtic scholar, Prince Louis-Lucien Bonaparte. This indeed must be a matter of great gratification to all our friends and well-wishers, and an augury of brighter days for Cymric literature. In the face of the growing appreciation, which foreigners feel and display, of the intrinsic value of that

language, in which the Druids of old addressed the ONE GOD within the awful inclosure of Avebury,—that language which inspirited our forefathers to withstand the invasion of the great Latin captain, and the power of which snapped the bands and fetters of the renowned Caractacus, those false friends and traitors who are disposed to inquire, sneeringly, "Can any good come out of Wales?" will surely hide their diminished heads for shame.

Another important event in the history of the INSTITUTE, during the period of this volume, is the formation of a London Committee, which, it is expected, will prove but the prelude of similar branches in Manchester, Liverpool, and other large towns on the English side of Offa's Dyke. By means of these establishments, the life-blood of the INSTITUTE will flow and ramify throughout the British kingdom.

When the Society changed, or rather expanded, its original character, it began to work—silently and unostentatiously, it is true—but still effectually. All its operations have, hitherto, been carried on through the medium of its Journal, which has proved a central

point, where many of its members have met with the view of comparing notes on different subjects connected with their common country, and around which all have steadily moved in one compact phalanx of patriotism; or, if an uncongenial element had by some means or other joined itself to the band, it was soon thrown off at a tangent in the rotatory motion, and the others finally freed from its contaminating and opposing influence.

On the present occasion our attention is directed especially to the contents of the second volume of the *Cambrian Journal.* We do not hesitate to say that they exhibit talent and research, combined with national and patriotic aspirations, which will constitute them a peculiarly valuable treasure to the true Cymro: whilst the variety of topics narrated and discussed,—*History, Philology, Music, Agriculture, Poetry, Medicine, Topography, Legendary Lore,* &c.,—shows that it has, during the year, worthily represented the CAMBRIAN INSTITUTE.

We have every reason to expect that the operations of the INSTITUTE will be carried on during the ensuing year with even greater zeal and ability. Meanwhile, we

earnestly invite all who really love their country, and have her interest deeply at heart, to enrol themselves in our ranks. There is much work to be done; strong armies of ignorance, prejudice and treason, to be conquered.

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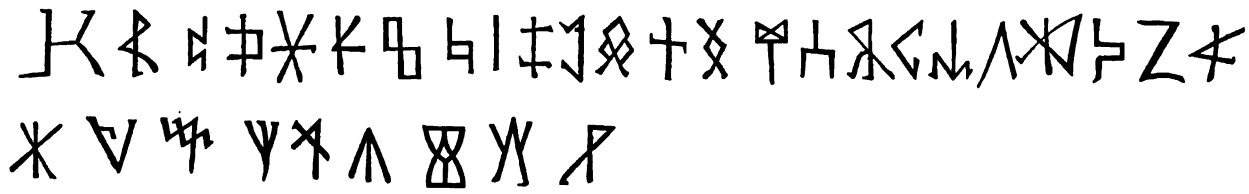
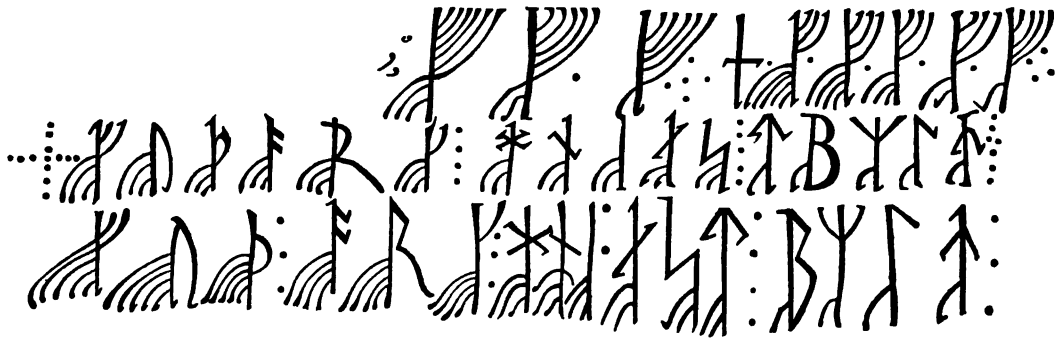
Y WLAD A'I MACCO.



Volume in the Bodleian, Auct. F. 32.



Bodleian, 5/72.

Drawn and Engraved by O. Jewitt.

THE

CAMBRIAN JOURNAL.

No. V.—JANUARY, 1855.

PHILOLOGY.

THE BODLEIAN ALPHABETS.

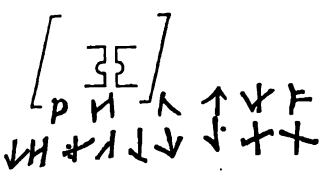
I AM enabled by the kindness of Dr. Bandinel, of the Bodleian Library, Oxford, to transmit you copies of tracings from the two alphabets in that Library, referred to in Zeuss' *Celtic Grammar*, and noticed in the *Cambrian Journal*, vol. I. p. 193. Referring now to a sculptured stone discovered near the end of Watling Street (the old British road), in St. Paul's Churchyard, found twenty-five feet below the surface, in the course of excavations made in the summer of 1852, (see *Illustrated London News*, August 28, 1852,) you will find that the outer line of the marginal inscription there given occurs in one of these of the Bodleian, cutting off the fan-shaped extensions of the characters. Omitting these same appendages, you will have the characters of the Scandinavian alphabet ("Runic"), with only two cases of variation viz., the eighth and tenth characters of the middle line, numbering from the left hand. The fan appendages to the latter appear to be referrible to one of the systems of Nineveh writing given in Layard's first publication (ii. pp. 166–177), and therefore take back our British inscriptions and alphabets, and the "Runic" also, to the East.[1] The Nineveh character is The Wat-

[1] The EDDA in its Baldur, his misletoe, death and resurrection, or

ling Street inscription, as to its inner line, is of this "Runic" or Scandinavian character. The second of the Bodleian alphabets referred to by Zeuss, (*Auct. F.* 32,) has some characters referrible to the Hamyaritic, (the *h*,) but more akin to the first alphabet in Layard, p. 166. The "Edda" has more of the Persian Jinnistan than has received favour among their Druid neighbours; but in its "Baldur" it gives credit to and entertains with respectful love the Arthurian faith. We must assign to the nation of the Edda the office of scribe: whether foreign sculptors, or native artists instructed in the Baltic states, bordering on the Cimri there, were employed on the Watling Street inscription, would be difficult to determine. It may transpire eventually on deciphering (if the expression be legitimate) the Myvyrian involved literature, whether any scribes or inscriptions are noticed at archaic British eras.

In the meantime the Watling Street inscription, with the dark blue face of its stone (British colour), and its site, nearly half a mile west of the Roman city, and in the midst of British, Kentish or *Ken*nish topography, gives the so much desiderated base of archæological argument in these days of objective science.

The Watling Street inscription forms the margin of emblazonry, in bold free outline, depicting a dragon; the two lines omitting in the outer line two figures, which seem panelling, or border, separating on either side there outer letters from the two central, are something like the following:—



The Bodleian alphabets from reference *Auct. F.* iv. 32, and *Bodl.* 572, are given. I propose to cut off the

restoration, with a restored or new universe, is at once Arthurian and oriental.

lower half of the characters in the second alphabet. The top line appears to indicate the use of the appendages in changing the power or application of the Runic characters.

G. B. BEAUMONT.

THE Bodleian MS., N. E. D. ii. 19, (*Auct. F.* 32,) is one which I have long been acquainted with, having not only published several *fac-similes* from it in my *Palæographia Sacra Pictoria*, but also made a *fac-simile* of the whole passage containing the so-called British alphabet, given above by Mr. G. B. Beaumont, but which had long ago been published by Hickes, and others.

The Latin equivalents are given in the original over the supposed British letters, and they agree in sequence with the Roman alphabet, the first letter A being represented by the large K-like letter at the bottom of the left hand column, followed by B C D E F G H I (being of the Roman I form) K L M N O P Q R S T U X Y Z (this last being of the Roman Z form), the remaining ten characters represent æ, et, eu, au, ei, hinc, ego, ecce, vult, œ.

But this supposed alphabet is surely a spurious one. The mere fact of its characters ranging in Latin sequence shows it must have been formed upon a knowledge of that language, from which many of the letters are unquestionable plagiarisms,—A B D F H I R (reversed) U (V upside down) Z. But the MS. directly states that Nemninus "subito ex machinatione mentis suæ formavit eas ut vituperationem et hebitudinem deiecerit gentis suæ." Of course a British writer may say that this is all a libel upon Nemninus, who did not invent, but merely wrote down the letters of his countrymen, with which he was well acquainted, and thus ingeniously endeavoured to disprove the evidently well-founded charge made by his Anglo-Saxon opponent, that the British possessed no rudiments of letters. To say nothing however of the sequence and plagiarism of these letters above alluded to,

it happens (unfortunately for the genuineness and great antiquity of this very alphabet) that the manuscript which contains it is dated,—that its date is A.D. 812,—and that there are scores of monuments in Wales as old as, or older than, this manuscript, and that neither upon any one of them, nor in any other existing record than this manuscript, is this alphabet to be found. The same remark may also be made, without fear of contradiction, of the other pretended British and bardic alphabets, the genuineness of which is thus to a great extent impaired.

The alphabet from the Bodleian MS., 572, is Runic, that is, Scandinavian, and has no affinity with the preceding, even supposing the latter to be genuine. I believe it is considered that the extra strokes or "fan-shaped extensions" as Mr. Beaumont calls them, (of which examples occur elsewhere,) are intended for numerals. I doubt whether this alphabet is older than the eleventh century. What possible relation it can have with the Nineveh inscriptions, or Persian mythology, I cannot, in the shallowness of my notions, pretend to determine.

I am also well acquainted with the Watling Street carved stone and its genuine Runic inscription, having published an illustrated account, with the reading of the inscription, in the *Journal of the Archæological Institute* for 1853, p. 82. It is not Anglo-Saxon Runic, but Scandinavian. It consists of twenty-six letters, instead of fifteen, as given by Mr. Beaumont, whose sketch is so faulty that it ought not to be published. The letters in the two lines are opposed to each other, the bottom of the letters of the upper line being close to the bottom (not the top) of the letters of the lower line. The stone in question is at least six centuries later than the Roman occupation in England. It therefore proves nothing more than that somewhere about the time of King Cnut, (or Canute, as he is commonly called,) a Scandinavian of rank died, and was buried near St. Paul's, in London.

J. O. WESTWOOD.

Hammersmith, Jan. 15, 1855.

HISTORY.

THE TRADITIONARY ANNALS OF THE CYMRY.

Chapter VI.

FROM PRYDAIN TO DYVNWAL MOELMUD.—THE NATIVE PRINCES.

It is observable that, though agreeably to the narrative of the "Brut," Lloegr is given in the "Genealogy of Iestyn" to Locrinus, Cymru is allotted to Annyn[1] Dro, who, as well as his immediate descendants and successors, Selys Hen and Brwth, bear names so like those of Æneas of Troy, Sylvius, and Brutus, as to suggest the probability that they were intended to denote the same individuals. Cymryw, the fourth in succession, would seem to be meant for Camber. These links, therefore, may be looked upon with some suspicion. Dynwallon, the name of Prydain's younger son, to whom Scotland was assigned, is peculiar, since it bears no affinity to any general name of the country, though we find it borne in later times by some northern chiefs, and it is, perhaps, synonymous or identical with Donald, a cognomen of frequent occurrence in Scottish history.[2]

As our business is to elucidate only the traditionary annals of the Cymry, we do not stop to investigate the chronicles of Scotland. We shall confine ourselves to the line of Camber, which represents the annals of the Cimbric or Welsh kings, making such use, moreover, of the Lloegrian succession as may suffice to illustrate and confirm our narrative. It must be borne in mind that,

[1] In Ieuan Deulwyn's Book, A.D. 1450-1490, he is called Einion, which is of a more Cymric form.

[2] A Dyvnwal Vrych is mentioned in the *Gododin* of Aneurin; and he is supposed to be the same with Donald Brec, king of the Scots, who was slain by Owain, king of the Strathclyde Britons, in the battle of Vraithe Cairvin. There was also a Dyvnwallawn, who reigned over the latter people in the tenth century.

though the several links of both lines are denominated kings, their authority as such extended no further than their respective tribes or nations, until the accession of Dyvnwal Moelmud, about B.C. 430, who, after Prydain, was the next *unben*, or monarch of the whole island.[3]

From the era of Prydain, then, the political institutions of the country diverge, and ought to be investigated separately, until they meet again under the great legislator. In order to give the reader a more clear view of this fact, we shall here arrange, in parallel columns, four different lineages; the two first being the regal, the latter two the family successions from Camber and Locrinus respectively:—

REGAL.		FAMILY.	
Cymryw	Locrinus	Camber	Locrinus
Ithon	Madog	Gwrbonion	Madog
Gweirydd	Membyr	Dyvnwal Hen	Mymbyr
Peredur	Evrog Gadarn	Cyngain	Evrog Gadarn
Llyveinydd	Brutus Darian-las	Asser	Brutus Darian-las
Gorwst	Lleon	Bleyddyn	Lleon
Tewged Ddu	Rhun Baladr bras	Henwyn	Rhun Baladr bras
Llarian Vwyn	Bleiddyd	Cunedda	Bleuddyd
Ithel	Llyr	Rhiwallon	Llyr
Enir Vardd	Cordelia	Grwst	Rhagaw
Calch Vynydd Hen	Cunedda	Seiriol	Cunedda
Llywarch	Rhiallon	Antonius	Rhiwallon
Idwal Valch	Garwst	Haedd Mawr	Grwst
	Seisyllt	Dyvnvrath	Seisyllt
	Iago	Cyrdon	Antonius
	Cynvarch	Cowryd	Haedd Mawr
	Gwrvyw	Enyd	Prydain
	Fervex & Porex	Dadian	Dyvnvarch
	Dyvnwal Moel-mud	Dyvnwal Moel-mud	Cyrdon
			Cerwyd
			Enyd
			Cludno
			Dyvnwal Moel-mud.[4]

[3] See Triads 36, 59, Third Series.

[4] The first lineage has been taken from the "Genealogy of Iestyn

In other pedigrees we meet with some variations from what are presented in the third and fourth columns. Thus in the pedigree of the Pughes of Mathavarn, which ascends to Camber, Cyrdon, Cowryd and Enyd are omitted. The two latter links, together with Cludno, are also wanting in the Gwynns' of Llanidloes lineage, which is carried up to Locrinus, whilst Dodion is put for Cyrdon; in the same pedigree we likewise miss Prydain and Antonius, and find Seisyllt altered into Seiriol. These mistakes are, no doubt, the result of ignorance or carelessness on the part of transcribers, and do not in the least destroy the general identity and genuineness of the pedigrees, which a careful collation of correlative facts will enable us easily to recognize.[5]

We shall be satisfied that the Cymry of old bestowed unusual care upon the preservation of their genealogies, when we remember that these constituted what may be deemed their title-deeds—that by virtue of them the gentry claimed and inherited their lands—and all persons attained their proper status in the body politic. This

ab Gwrgan," *apud Iolo MSS.;* the second from *Brut Tysilio;* the third forms a part of the "Berain Pedigree," *apud* Lewis Dwnn's *Heraldic Visitation;* and the fourth is a portion of the "Maesmor and Cevn y Post Lineage," which occurs in the same volume.

[5] The errors might easily have been occasioned in this way:—In Gr. ab Cynan's pedigree, immediately after Antonius, we have Aedd Mawr, Prydain, Dyfnfarth; in that of the Penrhyn family the names stand thus,—Aedd Mawr, Dyfnfarth, Prydain; in a MS. at Wynnstay they are Aedd Mawr, Prydain, Clydno. A transcriber coming upon Aedd forthwith identified him with Aedd Mawr, and added the epithet accordingly; then, finding Dyfnfarth immediately succeeding Aedd in the original list, concluded that a link was missing, and proceeded to supply it in the name of Prydain, the well-known son of Aedd the Great. Another copyist, to reconcile this seeming discrepancy, joined Prydain to Dyfnfarth, as a part of his proper designation; whilst a third omitted Dyfnfarth altogether, as being, in his opinion, synonymous with Prydain, and, therefore, superfluous. In these instances there is evidently an attempt made to couple Prydain with Aedd, according to the usual language of the Triads, whilst, at the same time, there seems an utter forgetfulness of the fact that two or more names of a similar form or meaning, but belonging to different persons, occur in the same lineage.

principle of kindred pervades not only the Laws of Hywel Dda, but also the earlier ones of Dyvnwal Moelmud, into which it seems to have flown from still more remote times, when clanship was less complex, and formed a more prominent feature of the constitution.[6] To the same effect also is the external evidence of Posidonius, before the first century, that the bards sung the γενος—the genealogy of their chiefs,—all tending to enhance the authority of the genealogical records.

But to proceed. It is to be remarked that the family line of Camber joins that of Locrinus in Cunedda, and continues henceforward in union with it. Henwyn, it is presumed, must thus have married Rhagaw, daughter of Llyr, which, indeed, is stated in the "Brut" as the case:—"Llyr became angry, and forsaking Maglawn, went to Henwyn, prince of Cornwall, to whom he had given his second daughter in marriage."[7]

If we reckon from Annyn to Dyvnwal Moelmud, inclusively, we shall have sixteen successions; in the Lloegrian line there are nineteen; the family lines of Camber and Locrinus have nineteen and twenty-three respectively. This general equality between the lengths of the regal and family descents is not such as we might expect from a state of barbarism, and it only confirms the character for peaceableness which is attributed in the Triads to the aboriginal colonies, and proves the excellency of the system established by Prydain.

Assuming the era which is usually assigned to Dyvnwal Moelmud, viz., B.C. 430, to be correct, and taking the average of the Silurian reigns at twenty years, we shall bring Prydain back to B.C. 750; and if to this we add 849, the number of years said in the Roll of Tradition[8] to have elapsed between the first arrival of the Cymry and the accession of Prydain, we shall have B.C. 1599, as the date of the former event, which agrees in general, and sufficiently for the purpose of mutual

[6] The Cymry were arranged into tribes by Hu Gadarn.—*Triad* 57.
[7] Gr. ab Arthur, *apud* Myv. Arch. ii. p. 132.
[8] Iolo MSS. p. 429.

confirmation, with the numerical statements already quoted.

The following is the account which the "Genealogy of Iestyn ab Gwrgan" gives of the Cambrian kings, down to the reign of Dyvnwal Moelmud:[9]—

"Cymryw, the son of Brwth, first instituted laws in Britain. He was a great improver of land and live stock; and kept a considerable number of all kinds of animals.

"Ithon,[1] the son of Cymryw, was a great improver of national government. He systemized the manner of sowing corn.

"Gweirydd the Great, the son of Ithon, was a very wise prince. It was he who first introduced the practice of preparing and preserving hay for feeding horses and cattle in winter.

"Peredur, the son of Gweirydd, became in succession a powerful king; although but little is known now of his achievements.

"Llyveinydd, the son of Peredur, was a mighty man; and so loud of voice as to be heard through the whole extent of a man's journey from morning to mid-day sun.

"Gorwst, the son of Llyveinydd, was the swiftest man of foot that ever existed; but nothing further is known of his actions. He had no children.

"Tewged the Dark, the son of Llyveinydd, succeeded to the kingdom after his brother Gorwst. In his time the stranger came from the city of Troy to Britain, and performed here the actions recorded of them in the works of Guttyn Owain and others.

"Llarian the Gentle, the son of Tewged, was a very mild and exceedingly good king.

"Ithel,[1] the son of Llarian, was a very benificent king, and the first who taught effectually the proper culture of wheat. It was he, also, who originally organized the laws of landed property.

"Enir, the son of Ithel, called Enir the Bard, was an exceedingly good king, and a good bard. He reduced to fair order the maxims of wisdom, and conferred high distinctions on bards and druids; so that he and they became supreme through the world

[9] The first three are thus mentioned:—1. "Annyn of Troy, called in Ieuan Deulwyn's book Einion of Troy, was the first king of Cambria. . . . Annyn was a hero." 2. "Selys the Aged, the son of Annyn, caused the woods to be burnt, that he might have corn and open ground for cattle. He gave his name to the district called the Circle, or Cantred, of Selys." 3. "Brwth, the son of Selys the Aged, was the first who made war in the Island of Britain."

[1] The root of Ithon and Ithel is *ith*, a grain, the root also of Gwen*ith*, wheat. The names were probably adopted in reference to the agricultural reforms that distinguished the reigns of the two kings.

for wisdom and knowledge. Druids was the appellation, in those days, given to persons of learning and faith.

"Calchvynnydd[2] the Aged, the son of Enir the Bard, was the first who made lime, which he discovered first by making a bread kiln, with stones, under his hearth. But these stones, being pulverized by fire, were thrown away; and then, the rain having first completely reduced them to dust, converted them to mortar, that hardened exceedingly in the weather. With some of the lime he whitewashed his house; and hence his name.

"Llywarch, the son of Calchvynnydd, was the first who constructed fortresses of stone and mortar. A severe war took place between him and the Saxon aliens, or Coranians, who came in his time to the Island of Britain.

"Idwal the Proud, the son of Llywarch, was a man supreme in all great exploits, and lived in the time of Dyvnwal Moelmud, of whose court he was chief elder; and thence the princes descended from him became chief elders in the courts of all the kings and princes of the Island of Britain."

The principal actions ascribed to these kings may be proved from other sources, that is, it can be shown that they were in operation from the earliest times. Thus, in confirmation of what is said as to the progress of agriculture, under the first, second, third and ninth kings, may be cited the following testimonies:—Hecatæus, an ancient writer, quoted by Diodorus Siculus, represents the island as highly favoured by Apollo, and so fertile as to produce two crops of corn annually. And the author of the Argonautic poem describes Britain as being, in a more especial manner, the residence of Queen Ceres, from the abundance and fertility of the soil.

"He saw the stately court of royal Ceres."[3]

Strabo says of the island,—"it produces corn, and cattle, and gold, and silver, and iron, which things are brought thence."[4] And Diodorus Siculus, in reference to the mode of harvesting, observes,—"they gather in their harvest by cutting off the ears of corn, and storing them in subterraneous repositories."[5]

[2] Properly Calchwynnydd, *white-limer*, as it occurs in the simple pedigree prefixed to the "Genealogy."

[3] Orpheus, ver. 1187-8, 8vo. Leips. 1764.

[4] Page 278. [5] Lib. v. cc. 21, 22.

From Cæsar's *Commentaries* we learn that, on his first invasion, corn was being reaped in this island somewhere in the interval between the 26th of August—the day on which he landed—and the autumnal equinox.[6] And when we reflect that, notwithstanding the new appliances which have been from time to time brought to bear upon agricultural studies, the harvest season has not varied in any material degree, in this our country, for the last nineteen hundred years, we shall come to the conclusion that our ancestors in the pre-historic period of Britain were well acquainted with the art of husbandry. To the same effect is the standing testimony of the old Celtic word *Medi*, which is still used by the Cymry to designate the month of September.

Hecatæus, and the author of the Argonautic poem, might have been contemporaries of Ithel, or at least lived near his time; Strabo, however, Diodorus Siculus, and Julius Cæsar, flourished in much later times. Nevertheless, as no agricultural improvement is mentioned in the "Genealogy" as having taken place in the interim, their evidence may be taken as proving the continuance of the system of farming which had been introduced previously.

A Triad says that the first kinds of grain in Britain were oats and rye, and that wheat and barley were imported by Coll, the son of Collvrewi. From other Triads we learn that the importation took place on this wise:—

"Coll, the son of Collvrewi, guarded Henwen, the sow of Dallwaran Dalben, in the Vale of Dallwyr, in Cornwall. The sow was big with young; and as it had been prophesied that the Island of Britain would suffer from her progeny, Arthur collected the forces of the country, and went forth for the purpose of destroying it. The sow, in the mean time, being about to farrow, proceeded as far as the promontory of Land's End, in Cornwall, where she put to sea, with the swine-herd after her. And she first came to land at Aber Tarrogi, in Gwent Iscoed, her guardian still keeping hold of the bristles, wherever she wandered by land or sea. At Wheatfield, in Gwent, she laid three grains of wheat and three bees; hence Gwent is famous to this day for producing the best wheat and honey. From Gwent she proceeded to Dyved,

[6] De Bell. Gall. Lib. iv. 32, 36.

and in Llonnio Llonwen laid a grain of barley and a pig; and the barley and swine of Dyved are become proverbial. After this, she goes towards Arvon, and in Lleyn she laid a grain of rye; since which time the best rye is produced in Lleyn and Eivionydd. Proceeding from thence to the vicinity of the cliff of Cyverthwch, in Eryri, she laid the cub of a wolf and an eaglet. Coll gave the eagle to Brynach, a northern Gwyddelian prince, of Dinas Affaraon, and the present proved detrimental to him. The wolf was given to Menwaed, lord of Arllechwedd. These were the wolf of Menwaed, and the eagle of Brynach, which in after times became so famous. From thence the sow went to the black stone in Arvon, under which she laid a kitten, which Coll threw from the top of the stone into the Menai. The sons of Paluc, in Mona, took it up, and nursed it, to their own injury. This became the celebrated Paluc cat, one of the three chief molesters of Mona, which were nursed within the island."[7]

There can be but little doubt that this allegorical story refers to a strange ship which once appeared on our coasts, and from which were discharged, at several of our ports, the various things here mentioned. That it was a Phœnician ship is very probable, from its appearing first in that part of Britain which is supposed to have been the chief resort of the Phœnicians. There is a tradition in Monmouthshire that the first corn sown in Wales was at Maes Gwenith, or Wheatfield, in that county, and that it was brought there by means of a ship. The germ of the allegory would seem to consist in the similarity that lies between the words *hwch*, a sow, and *cwch*, a boat. Indeed, Dr. O. Pughe tells us in his Dictionary that *hwch* is used as an epithet for a ship, for the same reason as *banw* is applied to a pig and to a coffer, the abstract meaning of the word being characteristic of the form of both.[8]

We have no reason to suppose, however, that all the things which composed her cargo were now, for the first time, introduced into the country. On the contrary, we know from other authorities that, at least, bees and rye were to be found here previously. Some of the things

[7] Triads 30, 56, 101, of the three series respectively. In the above passages the three, with most of the varieties, are united.

[8] *Sub voce* "Hwch."

now imported might have been, however, of a superior kind.

Geraint Vardd Glas has preserved a tradition that Coll actually sowed, or taught the manner of sowing, corn in this country:—

> "The achievement of Coll, the son of Collvrewi,
> Against aggression and confusion,
> Was the sowing of corn by joint ploughing."[9]

This circumstance might suggest the supposition that by the sow in the story was originally meant a plough; and, in support of that view, we may observe that both a sow and a ploughshare go by the name of *swch* in the Cymric language.

We might naturally expect that the art of making bread would not remain long undiscovered by a people that devoted so great and early attention to the improvement of agriculture. It is, therefore, interesting to find an allusion to the subject in the account we have of Calchvynnydd. And the record receives indirect corroboration from the testimony of Pliny, who attributes to the Gauls the invention of the bolting sieve, composed of horse-hair, for purifying flour, or separating the *sil* from the husk. As the system from which all inventions and improvements of this kind emanated, had, according to the evidence of Julius Cæsar, its origin and greater efficiency in Britain, the device in question very probably originated here too. The British *sil* certainly takes precedence of the Latin *siligo*. The British *pobi*, in like manner, might easily explain the word *popina*, the etymon of which has so much puzzled Roman etymologists in general.[1]

A knowledge of the elementary principles of architecture, proceeding from the discovery of lime and its cementing quality, is, likewise, an important fact, recorded in the genealogy of the Silurian kings. It is probable, however, that Llywarch applied his art solely to the con-

[9] Iolo MSS. p. 670.

[1] See Jones' Agriculture, &c., under the Druidic System.

struction of places of defence, or at any rate that he did not communicate the secret of it to others, for a Triad[2] says positively that it was Morddal, the Architect of Ceraint, the son of Greidiawl, the fourteenth in succession from Llywarch, who was "the first that taught the Cymry the work of stone and mortar, at the time when Alexander the Great was subduing the world." It is possible, nevertheless, that the notice respecting Llywarch refers to the vitrified forts, the origin of which has been a matter of so much speculation among the learned, and still continues enveloped in mystery. The stones of these fortresses, of which there are several remains north of the Tweed, are cemented together by being fused through the action of fire. The idea might have been borrowed from what was seen of the effects of fire in the case of his father's hearthstones.

The "Brut" records only the line of Locrinus until it unites with that of Camber, in Henwyn. It is at the latter point, then, that Cymric affairs first present themselves to view. We will now briefly recapitulate them.

Cordelia, daughter of Llyr, succeeded her father on the throne. Her nephews, however, Margan the son of Maglawn, prince of Alban, who had married Gonorilla, and Cunedda, the son of Henwyn, being dissatisfied that the reins of government should be in the hands of a woman, made war against her, and having defeated and made her captive, they divided the island among themselves: Margan had the portion beyond the Humber, and Cunedda the part this side of the Humber, comprising Lloegr, Cymru, and Cernyw, or Cornwall. Soon after, a misunderstanding having arisen between the two princes, they met and fought, when Margan was slain at a place afterwards called Maes Margan. Cunedda now became paramount, and having reigned peaceably for thirty-three years, he was succeeded by his son Rhiwallon. G. ab Arthur says that in the reign of the latter it rained blood, and that wasps, engendered by the blood, killed the people.

[2] Triad 91, Third Series.

After Rhiwallon came Seisyllt; and next to him Iago, nephew of Gorwst. Iago was succeeded by Cynvarch, the son of Seisyllt. After him came Gwrvyw; and he had two sons, Fervex and Porex, who, when their father was old and infirm, fell out about the kingdom. Porex was bent upon putting his brother to death, who, thereupon, fled to France, with the view of soliciting aid at the hands of Sewart, the king. He returned and fought against his brother, who slew him, and most of his army. But his mother, exasperated at his death, came with her maid-servants upon Porex, whilst he lay asleep, and tore him to pieces. Upon this there was a long contest in the land for the regal power, until it was, at length, divided among five kings, who, nevertheless, continued to fight among themselves.[3]

This was, no doubt, the "war of the Five Brothers," mentioned in the "Roll of Tradition and Chronology," in which it is said "more than half the men of the Cimbric nation were slain."[4]

J. Williams ab Ithel.

(To be continued.)

[3] Myv. Arch. ii. pp. 133, &c.

[4] Iolo MSS. p. 429.

GENERAL LITERATURE.

LLYWARCH HEN.

Much might be learned concerning the social position and domestic habits of our ancestors by a diligent study of the early poems. I am convinced, moreover, that the more thoroughly we become acquainted with the contents of these documents, the more civilized in all the relations of life will appear that people, whom it has been too much the custom to disparage, and to class with ignorant barbarians. There are facts recorded by Latin historians which it would be difficult to apply to savage tribes, such as the demeanour of Caractacus at Rome, and the thrilling eloquence of his speech before the emperor. These accomplishments he learned not from his enemies,—they were of indigenous growth; and they tell most favourably of that great university of learning which existed in the land,—the Bardic Institute. There is no doubt that the Britons acquired a more extensive knowledge of some of the arts and sciences from their conquerors, during their sway in the country; but to suppose that they owed to them all their ideas of the comforts of life, is contrary to the testimony of the Romans themselves, as well as to that of archæological science. They had a mint of their own—that is now generally admitted; they had war chariots of an ingenious construction; and they possessed a remarkable skill in the management of their horses. The torqueses worn by their chiefs, and which were displayed as valuable trophies at Rome, were exquisite works of art, as is proved by such as have been dug up from time to time.

My present purpose, however, is not so much to allude to the condition of the Britons before or during the Roman domination, as to direct attention to their usages subsequently in the sixth century, as described by con-

temporary poets. Let us take Llywarch Hen, one of the most intelligible writers of that epoch, and whose works have been very literally translated into English, by W. Owen.

His first poem is an "Elegy upon Geraint ab Erbin, prince of Devon." I shall not stop to notice the merits of his poetry, but proceed at once to point out some of the facts mentioned by him, which constituted the life and customs of that age. In this poem we have a vivid description of a martial engagement; it begins with a *shout*, then there is—

". . . . . a confused conflict,
Men striving together, and blood to the knees."
". . . . . the weapons
Of heroes are with gore fast dropping."
"The steeds are white with foam."

We see the result of this "mutual toil,"—

"Biers with the dead drenched in gore."
"Biers with slain innumerable."
". . . . . a fearful return to earth."
". . . . . ravens feasting on entrails."

All this is very descriptive, and seems to be a true picture of a scene in which the bard-prince was himself an actor, or at least of which he was an eye-witness.

But we learn here something more of the horses of war. They were *fed on corn*, were *long-legged*, of a *bay* and *grey colour*, and had their *manes* and *tails tipped with silver*.

We gather further from this poem that the "funeral pile" had not been disused before the sixth century. And what is indicative of a great advance in the luxuries of life, we are told that the Cymric chieftains

"Quaffed wine out of the BRIGHT GLASS."

The second poem is entitled "Y Gorwynion," or the *Coruscants*. It is intended to impress on the memory of the hearers certain moral maxims, by associating these inseparably with different portions of the vegetable crea-

tion. We may hence learn what trees and shrubs grew most commonly in Wales at the time under consideration. They were the *ash*, the *willow*, the *furze*, *clover*, *reed-grass*, the *oak*, *eglantine*, *broom*, the *apple-tree*, the *hazel*, the *birch*, the *lily*, the *heath*, *rushes*, *fern*, the *wild marigold*, the *service-tree*, the *holly*, the *hawthorn*, *cresses*, *elmweed*, and the *elder-tree*. What natural connexion existed between these and the moral truths which they severally symbolize, it would be interesting to know.

We have next an "Elegy on Urien Reged," which, like the first, is full of allusions to warlike deeds and military scenes. Llywarch seems to have secured the head of his friend Urien, and whether he was conveying it for interment, or for the purpose of rousing the indignation of his countrymen to avenge his death, it is interesting to observe the manner in which he describes himself as carrying that precious burden. He bears it *by his side*—*in his coat*—then *in his hand*—*by the side of his thigh*—he places it *on his sword*—bears it *on his shoulders*—then *on his arm*—and again *in his hand*—afterwards he puts it *on a pole*. There is something extremely natural in this restless attitude of the bard, illustrative in no ordinary degree of a combination of love and regret for the fallen warrior, and a desire to avenge his death.

The mode of interring the dead is detailed. The corpse is placed "under earth and stones,"—"amongst earth and oak," and "green sods,"—"under the greensward with a tumulus,"—under "sand," and "blue stones," and "nettles."

The grandeur of Urien is inferred from the fact that he bore a "GOLDEN SHIELD."

On the floor of his dwelling had been trained

"Many a dog that scented well the prey, and aerial hawk."

There had been also the *mead*, and at the hearth had often been the beggar. And on it

"In the lifetime of Owain and Elphin,
Its ample pot boiled the prey taken from the foe.

"Till now logs of burning wood lay on it,
Accustomed to prepare the gifts of Reged."

And the "mixed group of Owain's social friends, united in harmony," used to sit around it; and there were "bright torches, and harmless festivities," the "clamour of men," "and the circling horn of the banquet." "The path of melody" had also, while Owain and Urien lived, often reached

"This buttress here, and that one there,"

in the same domicile.

Not unimportant is the information which we get in the "Triplets" that follow, relative to the agricultural employment of the Cymry about the beginning of November:—

"The plough is in the furrow, the ox at work."

It appears from the "Proverbial Verses" that church-yard interments had begun,—

"The church-yard is a receiver of pledges,"

which surely is a valuable portion of ecclesiastical history, and to be met with only in these poetical fragments. The same practice is also mentioned in the "Elegy on Cynddylan:"—

"The churches of Bassa are enriched this night,
Containing the departed remains
Of the pillar of battle, the heart of the men of Argoed."

And we are given to understand, moreover, that the dead were, occasionally at least, enclosed in wooden coffins:—

"My heart how it throbs with misery,
That the black boards should be joined, to inclose
The fair flesh of Cynddylan."

Another view of the costume of these chieftains is presented to us: Cynddylan wore "the splendid purple of Powys;" and Llywarch in his youth wore

". . . . . garments of ruddy hue
And waving yellow plumes."

One of his sons also is described in his "Elegy on Old Age" as wearing "golden spurs."

Now it appears to me that out of these relics, as well as of compositions of a later date—say down to the twelfth century—a valuable work on "Cymric Antiquities" might be compiled, similar in character to Adams' *Roman Antiquities.* Classical testimonies and archæological science would afford great assistance in this matter. A skilful and judicious Welsh scholar might contribute such a production by instalments to the pages of the *Cambrian Journal;* or a prize might be offered for the best compilation, to be competed for at an Eisteddfod.

These suggestions are thrown out with the view of inducing some one to undertake such a work: to enter upon a thorough and critical examination of the bardic remains of the sixth century, for the purpose of illustrating the habits and usages of that obscure period.

ELIDYR LYDANWYN.

AGRICULTURE.

AGRICULTURE OF THE CYMRY.

(*Continued from page* 268.)

We will now speak of the cultivation of the soil. Having received a wise counsel, I will tell thee what I know, and what I have learned from following the said counsel. In the first place, fix thy residence on thine own land; and on the best spot of the land, there let thy house and tenement be erected. Ascertain the nature of the soil, and what are its capabilities—what may be its value in thine own country, and what, if managed in another country, and cast the whole cost—and, in accordance therewith, enter upon thy work and project, securing the services of upright and devoted agents. And first, till thy land, that it may bring forth its fruit, and out of the profit which will accrue to thee erect thy house and all thy farm-buildings, such as barns, cow-houses, dairies, summer abodes, and stables:[1] and assign lands to thy tenants,[2] imposing on them a condition that they make their houses according to the capabilities of the place, whether of stone or timber, and not without a garden and orchard. When thou shalt have duly attended to these matters, ascertain further what quantity of seed of a certain kind goes to an acre, and what return thou gettest; for thy servants will tell thee that they have sown more than they really have, and hence thou wilt be deceived; therefore, look carefully after them whilst they are

[1] According to the *Welsh Laws*, buildings are valued as follows:—"The hall of an uchelwr; twenty pence for each tye which shall support the roof, that is six columns; and two score pence for the roof; that is eight score pence, and thirty pence upon each of the penthouses. The house of an aillt; ten legal pence for each tye which shall support the roof; that is six columns; and twenty pence for the roof; that is four score pence, and thirty pence for each of the penthouses; those are, his chamber, his cowhouse, his barn, his kiln, the sheepcote, the pigstye, his summer-house, and his autumn house. A summer house is worth four legal pence. An autumn house, eight legal pence.—Vol. i. p. 293.

[2] "Eillion," villains. "Of the twelve maenols, which are to be in the cymwd, four are assigned to aillts to support dogs and horses, and for progress and dovraeth."—*Welsh Laws*, i. p. 189.

sowing. Divide thy land into three portions, winter ploughing, spring tillage, and fallow, and thus thy ploughman will be able to plough 180 acres. The extent of an acre is as follows:—40 yards in length, and four yards in breadth, the royal yard being 16½ feet, which will thus make it 66 feet wide.[3] Hence, when the acre is ploughed, and the furrows are all numbered, it will be equivalent to six miles; that is to say, twelve of the furrows will make a mile; and that horse or ox is a poor one that will not go three miles from home and return the same night. Therefore, I say that a husbandman will be able to cultivate 180 acres of land in a year. Know that there are fifty-two weeks in the year, and out of those eight weeks of Sundays and holidays are to be deducted; that is to say, fifty-two Sundays and the Nativity, the Calends of January, Good Friday, and Ascension Day; and there remain forty-four weeks in which to work; and there is nothing to prevent doing so, except what may be occasioned by the weather or sickness, according to the usages of the nation of the Cymry.

See that thy beasts, used for ploughing, are well kept and fed. Take no servant through the command or entreaty of any one whom thou knowest not to be honest; especially a barn-keeper, or he who superintends thy reaping, or thy dairy-house. It were well when thy men begin to plough, to break up fallow, to harrow, and to reap, that the stewards look after them to the close of the first day; and thou oughtest to demand the same quantity of work every day, unless they can show good reason to the contrary. Therefore, let the officers look after them often, and they will work better, and the greater will be their fear.

A plough drawn by oxen and two horses will work better than a plough drawn by horses only, unless the land be stony.[4] I will tell thee the reason; a horse is more expensive than an ox; and he who ploughs with oxen will walk as much in a year as he who ploughs with horses, which is an act of deceit on the part of the husbandmen who will not let the horses walk, as they are prone. And what the horse costs more than the ox, I will tell thee; it is

[3] "The measure of a lawful acre; four in the length of the short yoke; eight in the close yoke; twelve in the lateral yoke; sixteen in the long yoke; and a rod of equal length with that in the hand of the driver, with his other hand upon the middle knob of that yoke; and as far as that reaches on each side of him is the breadth of an acre; and thirty times that is its length."—(*Welsh Laws.*) "Sixteen feet are in the length of the yoke; and sixteen yokes make the length of the acre; and two make its breadth."—*Ibid.*

[4] "Neither horses, mares, nor cows are to be put to the plough."—*Welsh Laws*, i. p. 321.

customary, from the feast of St. Luke,[5] to the feast of the Cross, in May,[6] to give him daily the sixth part of a bushel of oats, and twelve pennyworth of straw in the summer, and a penny a-week towards his shoeing;[7] that is to say, ten shillings, four pence half-penny, without his straw and chaff. But if an ox is to be kept, he ought to have three sheaves and a half weekly; according to our standard, ten sheaves will go to procure the bushel of oats; and twelve pence in the summer, in respect of his pasture; and thus the ox will cost thee in the year a shilling and three half-pence, without his straw and chaff. And, when the horse becomes old, nothing is got out of him but his skin; whereas, when the ox becomes old, to whom goes ten pennyworth of straw, he is worth as much as thou ploughedst for him.[8] Hereby, the ox

[5] October 18th. [6] May 3rd.

[7] "Four horse-shoes, with their complement of nails, are two pence in value."—*Welsh Laws*, i. p. 269.

[8] "From the time a colt is foaled until August it is four legal pence in value. Thence until the calends of December it is 12 pence in value. Until the calends of Feb. it is 18 pence in value. Until the calends of May it is 24 pence in value. Until the calends of August it is 30 pence in value. Until the calends of December it is 36 pence in value. Until the calends of February it is 42 pence in value. And until the calends of May it is 48 pence in value. It is then two years old, and then it is three score pence in value until August. Then an increase of 12 legal pence, and 12, likewise, every season are added to it, until the calends of May; then it is three years old, and then it is 96 pence in value. The day it is caught, 20 pence are to be advanced upon it; when bridled, four pence are to be advanced upon it; and then it is half a pound in value. If it be a stallion, and fed for six weeks from a manger, it is one pound in value."—(*Welsh Laws*, i. p. 705.) "A working horse, that shall draw a car and a harrow, is worth three score pence."—(*Ibid.* p. 263.) "A he-calf is six pence in value, from the time it is brought forth, until the calends of December; thence until the calends of February it is eight pence in value. Until the calends of May it is 10 pence in value. Until August it is 12 pence in value. Until the calends of December it is 14 pence in value. Until the calends of February it is 16 pence in value. Until the calends of May it is 18 pence in value. Until August it is 20 pence in value. Until the calends of December it is 22 pence in value. Until the calends of February it is 24 pence in value. The next morning a yoke is put upon it; and then four curt pennies are added to its worth. On the ninth day of February, if it can plough, the worth of its teithi is to be added to its worth; to wit, 16 pence; and two pence, likewise, it acquires for the season; and then it is 46 pence in value until the calends of May. Thence until August it is 48 pence in value. Until the calends of December it is 50 pence in value. Until the calends of

is adjudged to be better in the plough. Having reckoned the riding horses, keep no more than two horses, since it would be useless to keep a larger number.

April fallow is good, if the soil be free after the ploughman; let there be again a second fallow at the feast of St. John,[9] and commence the winter ploughing in good time. And on the fallow, let the third furrow be wide and quadrangular, but not deep for the corn, so as to uproot vegetation; and let it be firmly kept to receive the seed that is sown, lest too much moisture should penetrate the ground. For if the plough gets but the span of two fingers of the greensward, there the seed will be secure, and the furrow will be fair. And when thou ploughest, turn up a small well-connected furrow, lest the seed be lost, because, if thou ploughest a wide furrow, leaving the sward green between, thou hast cheated the land, and lost the seed. If the furrow be wide, the harrow will drag the seed on to the greensward, and to the trench, because of the bad ploughing.

Observe when the corn springs through the earth, thou wilt see that the furrows which are formed small and regular, from one headland to the other, are regular, prosperous, and early, so that the corn takes root before the winter. For in case rain comes within eight days, and there should be two or three nights of frost after that, the frost will travel along where the water has gone, and injure the weak seed in the ground.

Clayey and stony soil of spring tillage ought to be sown early, before the month of March, that it might participate in the genius of winter, and that the seed might take root; for wheat that is sown after that time will not prosper.

In moist land let there be deep ridges, to allow the water to run out; and let it get dry before thou sowest, lest the seed should rot through the moisture.

Cause thy corn to be weeded after the feast of St. John; for if thou wert to weed it fifteen days or a week before the feast of St. John, there will grow three weeds, instead of one.

Cause thy corn to be judiciously reaped[1] and gathered, and put in a secure barn.[2] When the corn is brought to the barn,

February it is 52 pence in value. The next morning a yoke is put upon it; for then it is the second work year; and then four legal pence are added to its worth; and it takes two pence, likewise, for the season; and then it is three score pence in value."—*Ibid* p. 713.

[9] June 24th.

[1] According to the *Welsh Laws*, if corn was left unreaped until the calends of winter, and damaged, it was not to be compensated for.—Vol. i. p. 606.

[2] "The barns are to be open from the time the first sheaf is brought

procure a faithful and honest man to reckon between the thresher and the stackmakers, and to loosen the corn in twenties towards the stackmakers, and to arrange the ears so that it should not lose any of its measure, within or without; and in the same vessel as thou measurest within shalt thou measure without.

Sell not the stubble off thy land, neither remove it thence, unless it be for thatching thy premises; for if thou remove a little thou wilt lose much. Plough the stubble into thy land from the feast of St. Nicholas[3] to the calends of January, and that will improve thy land considerably; and, when it is rotten, plough it a second time, and sow oats or barley in it, in the month of March; and, when it becomes dry, spread muck over the young blades, and the corn will prosper much better.

Change thy seed every year; for seed out of other land will thrive better than what has grown in the same land. This you may prove as follows,—plough two ridges at the same time, and sow one with its own seed, and the other with other seed, and then thou shalt know that this is true.

(To be continued.)

into them, until the calends of winter, to admit the air; and if the corn be damaged during that period the owner is to be compensated. From the calends of winter onward, the barns shall be closed in the manner required."—*Welsh Laws*, i. p. 327.

[3] December 6th.

CORRESPONDENCE.

WELSH ORTHOGRAPHY.

To the Editor of the Cambrian Journal.

Sir,—In a note to my letter on this subject in your Number for September, you say as follows:—

"The proper orthography of the Cymraeg is undoubtedly that of Edeyrn Dafod Aur, which is founded on accent and pronounciation. His Grammar, compiled about A. D. 1270, received the sanction of three princes paramount of Wales, as well as of a *rhaith gwlad*, or jury of the country; and thus it is really our national standard, and must continue so, until it be repealed or modified by competent authority."

You will kindly allow me to make a remark or two upon this passage, though I hope not to revive a long vexed question, by entering too far into particulars.

In the first place, I would beg to observe that Edeyrn Dafod Aur, whose Grammar was published so long ago as the year 1270, lived in times too remote from the present day to be at all in a condition to fix definitively the orthography of the Welsh language. In those dark and turbulent times there could be but few manuscripts, and few readers, and no printing. The poets, who were almost the only literary men of that age, taught their disciples to repeat their productions by heart, who went about from mansion to mansion, as *Clerwŷr*, reciting and singing them, with or without the accompaniment of the harp. Not one in ten thousand could read. And we do not find that in the early collegiate institutions of this country any one was taught the rudiments of literature, except those who were destined for holy orders. I would beg to submit that such an age, labouring under so many disadvantages, was not very likely to be competent to fix our orthography on principles that would satisfy future and more learned generations.

Suppose the orthography of the English language had been sanctioned by "paramount princes, and a jury of the country" in the time of Gower and Chaucer; would that be the slightest reason in the world why the more experienced and enlightened English writers of after years should adopt it "until it was repealed by competent authority"? The orthography of a language, I should have thought, is hardly a matter of a civil nature, cognizable by juries and princes, as such. For it must inevitably change, more or less imperceptibly, from age to age, and always depends upon the usage of the best and most learned and sensible writers, and never upon the edicts of princes, or the verdicts of juries. Those princes, and those juries, to whom

you refer, were sadly in want of something to do, when they should go and meddle with what was so much out of their proper province, and force poor scribblers who could not write correctly to incur pains and penalties for bad spelling; for without this, such verdicts were mere idleness. It is said that Julius Cæsar made certain alterations in the orthography of some Latin words; but I do not remember reading that he ever promulgated a decree of the senate upon the point, or that a man ran the risk of an action at law for spelling *peculii* instead of *peculi*.

And again; to show how little practical use resulted on this head from the judicial decrees that sanctioned Edeyrn Dafod Aur's Grammar, it may be remarked that the orthography fluctuated quite as much afterwards as it did before, of which any man may be fully convinced who peruses the *Myvyrian Archaiology*. Such officious and unnecessary decisions by the civil magistrate upon points of literature, proved to be, in fact, quite inoperative, and a mere dead letter. And surely, if such decisions of princes and juries produced no palpable or appreciable good result, from the times of Prince Llewelyn to those of Owen Glyndwr, why, in all conscience one must be really excused for showing some impatience and expressing some surprise to be told that those sanctions are to form our orthographical standard in the nineteenth century! Edeyrn Dafod Aur was, no doubt, a very respectable scholar in his way, and the juries and princes who patronized him were, without question, just men and true; but, really, I had rather be guided in this matter by the example of Bishop Morgan, and Bishop Parry, men who understood the comparative anatomy of language, than by a whole university of the Welshmen of the thirteenth century, who could have known but little of the learned languages of other nations, and with that defect in their scholarship, could not have known their own tongue critically and scientifically.

The orthography of a language depends mainly upon the practice of the best writers; but those writers must, for this purpose, however, be national authors, that is, read and studied by all classes of the people at large. Such are our best writers, from Dr. Davies, down to Lewis Morys; they are read equally by almost every part of the community, and editions of them are put forth by men of all religious denominations indifferently. This circumstance renders those authors so far classical. And the best representative of their orthography is the Bible and Prayer-Book, and Archdeacon Prys' Psalms. These books, therefore, are the standard of our national orthography; and we have no other that has the slightest claim to be set up as such.

Very few, if any, national authors, few writers except such as belonged to certain sections of the people, and by which they are almost exclusively read, while the rest of the nation knows but little about them, have arisen among us, since the days of Lewis Morris and Goronwy Owen. And it is not consistent with the rules of good criticism or good sense to endeavour, as is done in these days, to foist the peculiar orthography of these, as I may call them, sectional and

party writers, upon the people at large, as if it were the national and classical standard. For Welsh literature has ceased to be national and classical ever since it has become partial, and sectional, and sectarian.

I remain, &c.,

NICANDER.

[Our respected correspondent knows, or, as a member of the bardic profession, he ought to know, that, according to the usages of the Cymry, all laws relating to Welsh literature must emanate either from the voice of a Gorsedd, or a rhaith gwlad. Inasmuch, therefore, as the Grammar of Edeyrn Dafod Aur received the sanction of the latter, we beg most emphatically to repeat our assertion that the document in question is, and must be, our standard, until it be repealed or modified by competent authority. If "Nicander" wishes to impose a new system upon the country, let him submit it to the judgment of a properly and legally constituted tribunal—a Gorsedd or a rhaith gwlad—the former is now the most available; and if it be accepted there, we shall, of course, consider it as having received the force of bardic law, and become entitled to universal adoption. His system at present, except as far as it agrees with that of Edeyrn, is simply his own, and has not the least claim to public favour.—ED. CAMB. JOUR.]

To the Editor of the Cambrian Journal.

SIR,—Do you not think that a portion of the pages of the Journal might with propriety be devoted to purely general literary subjects? As it is at present constituted, the Journal can interest only those connected with the Principality, and antiquaries. I am convinced that if there were a combination of *general* literature and Welsh literature, its circulation would become far greater than it is at present. Why cannot Wales produce a magazine (such as *Blackwood* is with respect to Scotland, and the *Dublin University Magazine* to Ireland) which would interest the general reader? The price of the monthly Journal could be raised to 2s. 6d. if needed. The opinion of your present subscribers might be ascertained on this point.—I remain, &c.

P.

SWETA-'SAILA.—YR YNYS WEN.

To the Editor of the Cambrian Journal.

SIR,—A writer in the *Cambrian Journal*, vol. i. p. 246, under the signature of "Giraldus Cambrensis," reproduces a very old story as to the identity of some Hindoo *Svéta-'Saila* and our *Ynys Wen;* but it unfortunately happens that *svéta*, according to Ward, means not *white*, but *yellow;* and that this is the title, not of any island at all, but of one of the Hindoo goddesses.

It also happens that I am afflicted with doubts as to the antiquity of the name *Ynys Wen*. I find it first in the Welsh translation of Geoffrey of Monmouth, about the close of the fourteenth, or commencement of the fifteenth, century: and then it professedly appears as a Welsh translation of *Alban*. The phraseology used leaves no doubt on this head. It is,—"and they came to the Alban, which in Cymraec means the White Island," "Yr Ynys Wen."—(*Myv. Arch.* ii. 114.) If "Giraldus" knows of any older authority, let him, by all means, produce it; and, as a guarantee for his Sanscrit scholarship, it may be just as well for him to subjoin his proper name.

In the meantime, to save further inflictions of the rubbish of the Wilford-Maurice school, it may be well to know that Wilford was imposed upon by the Hindoo pandits, (see article "Wilford," *Penny Cyclopædia*,) and that he is never mentioned now except in terms of supreme contempt. At the present day, we should have something better than the crudities of this obsolete school.

T. Stephens.

P.S.—The Chevalier Bunsen, in his *Egypt*, speaking of Erastothenes, says, "he was no Wilford to be imposed upon by Egyptian pandits."

MISCELLANEOUS NOTICES.

THE LONDON WELSH PATRIOTIC SOCIETY.

We are glad to learn that this society has been finally constituted, and that it is now in full and vigorous operation. It is, we are told, an emanation from the "Ancient and Loyal Society of Cymreigyddion," established in 1797; and its "objects" are described and enumerated as follows:—

"1. The promotion of that love of country and loyalty, for which the Welsh have always been celebrated.

"2. The cultivation of a feeling of brotherhood among all classes of Welshmen in the metropolis.

"3. The encouragement of native literature, and the defence and advocacy of Welsh interests.

"4. Assistance, by advice, counsel, and pecuniary grants, to the stranger, the inexperienced, and the distressed, among their countrymen in London.

"5. The elevation and improvement of the character of Welshmen, whereby they may become good citizens, and so sustain the good name of their native country."

These objects the society will endeavour to realize by occasional friendly meetings for conversation or discussion; by the formation of

a library of useful books, both in Welsh and English; by offering premiums at eisteddvodau; by a system of registration extending to all parts of London; and by correspondence with auxiliary branches in the provinces. We wish it every success.

THE CYCLE OF THE WORLD AND OF LIFE.

Poverty causes exertion;
Exertion causes success;
Success causes wealth;
Wealth causes pride;
Pride causes contention;
Contention causes war;
War causes poverty;
Poverty causes peace;
Peace causes exertion;
Exertion goes the same round as before.

CADOC THE WISE.

POEMS OF IEUAN BRYDYDD HIR.—A correspondent, who contemplates publishing a complete edition of the poetical works of the Rev. EVAN EVANS (*Ieuan Brydydd Hir*), solicits such of our readers as may be in possession of any poems, either printed or in manuscript, of that celebrated bard and antiquary, to favour him with the *titles* and *first lines* of each, through the medium of the *Cambrian Journal*.

COELBREN Y BEIRDD.—An important discovery, confirmatory to some extent of the genuineness of the Bardic Alphabet, has just been made at Merthyr Tydvil. During the process of repairing an old house, called "The Court," a room, which had been closed for a period of time exceeding the memory of man, was laid open, and in it were found several pieces of oak furniture, of decidedly a Tudor character, on one of which, a bedstead, were engraved, in relief, the bardic representatives of MCL. These very probably refer to the date 1550, whilst Edward VI. was on the throne; and it is remarkable that some time previously, *i.e.*, in the reign of Henry V., we read of a general return on the part of the Cymry to the use of the Coelbren:—"He forbade schools to the Cymry, and books, and the materials of books, and on account of that the Cymry were compelled to betake themselves to the Coelbren y Beirdd, and to cut and blacken letters upon wood, and rods; and every owner of a house and family, who desired the knowledge of letters and reading, was obliged to take bards into his house; and from this there was an endowment of land appointed for the bards, and they became very numerous in Wales, and the knowledge of letters was more general than before the prohibition."—(*Iolo MSS.* 618.) In the face of this discovery we sincerely trust that the ghost of old Iolo will in future be allowed to rest in peace.

THE

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BIOGRAPHY, &c.

STUDIES IN BRITISH BIOGRAPHY.

No. II.

THE LAWS OF DYVYNWAL MOELMUD.

In the first paper of this series, an attempt was made to discover the real biography of this reputed legislator; and it will be recollected that his history proved to be exceedingly meagre and unsubstantial. It was found that no two accounts agreed respecting any part of his life and actions—that wide discrepancies exist in the dates—that two, if not three, distinct parentages are imputed to him, and that the reputed antiquity of Dyvynwal Moelmud rests wholly and solely on the authority of that convicted fabulist—Geoffrey of Monmouth. The genealogies, whenever they ascend through the Roman period, have been shown to be frequently fictitious, and generally corrupt.—(Rees' *Welsh Saints*, pp. 90–92). They are very often discrepant, and are always unsatisfactory authorities; and though, in this instance, the balance of their testimony seems to be against the antiquity of our lawgiver, there is no great reliance to be placed upon them. Then as to the historical Triads, their testimony is doubly conditional, for they simply show that Dyvynvarth ab Prydain lived in the days of Plennydd, Alawn and Gwron, whenever that was. *If* Dyvynvarth and Dyvynwal were

the same person, it still remains for us to find the age of his contemporaries. *If* they lived in the sixth century, Dyvynwal did so also; and that they were the "primary bards" of the literary revival which took place on the departure of the Romans, appears from a variation of this same Triad. Lilius Gyraldus, a writer quoted by the Rev. Peter Roberts, and living about 1450, gives another and certainly an older version of this Triad, in which the three primary bards are Plemmydius or Plennydd, Oronius or Gwron, and GILDAS.[1] Now whatever doubt there may be about Gwron and his age, it is abundantly clear that Gildas died in A.D. 570. Assuming the first point, the Triads therefore prove that Dyvynwal Moelmud was the contemporary of Gildas, and must have lived in the sixth century of the Christian era! To say that the antiquity of this lawgiver is proved by the Chronicles, the Genealogies, the Triads, and the Laws, is therefore an assertion at once vague and untrue; the Triads, if they prove anything, prove the contrary; the Genealogies of the Roman and ante-Roman period are fictitious; "the Laws of Dyvynwal" will be shown to be modern forgeries; and the so called Chronicle of Geoffrey remains the sole authority for placing this person in the ante-Christian era.

The reputed Laws of our hero deserved a place in his biography, but the subject was too large for treatment in a single article, and, accordingly, "the Laws of Dyvynwal Moelmud" have been reserved for this occasion.

In the extract from Geoffrey, in the first article, it will be seen that he represents Dyvynwal to have established what the Britons called the Molmutine Laws, and that they were famous among the English to that day, *i. e.*, to the days of Geoffrey. In a subsequent chapter (Book iii. c. v.—Latin edition) he states that Gildas translated them from British into Latin, and King Alfred from Latin into

[1] I subjoin the passage as it appears in Roberts' *Chronicle*, p. 214: —"Brittani, tamesti penitus, ut ait poeta, nostra arbe (orbe?) divisi, poetas semper amaverunt, atque inter eos Plemmidyus, Oronius, and Gildas, celebrati fuerunt."—*Lib. G.* Op. ii. p. 35.

English. But no trace of any such law is known to exist in either Latin or English; and therefore the assertion that the Molmutine Laws were translated by either Gildas or Alfred is wholly unsupported. It rests altogether upon the authority of the veracious Geoffrey.

It is also a current belief, sanctioned by Roberts, (*Chronicle*, p. 275,) that a queen named Marsia *augmented* the Molmutine Laws; but there is no warrant for this in the Chronicle of Geoffrey, which simply states that she was the author of what the Britons called the Marsian or Martian Law, which King Alfred translated *from the Cymraeg!* according to the Welsh Chronicle (*Myv.* ii. 158), and termed in the Saxon tongue *Marchitle Lâge*, *Maichenlange*, or *Mechenlage*. Now if it be observed that this queen is said to have reigned from 580 *before Christ* to 572 B.C., (Roberts' *Chronicle*, p. lxxix.) and that these so called *Marsian Laws* were the *Myrcna* or *Mercena Lage*, or the Law of the Mercian people, (Thorpe's *Anglo-Saxon Laws*, i. 190,) it will at once become clear, that this is one more of the many reckless assertions which Welsh pseudo-historians receive as authentic facts. The kingdom of the Mercians was not founded until A.D. 585–593; and Offa, the institutor of the Mercian Law, (*Thorpe*, op. cit. x. and King Alfred in the Preface to his Laws, p. 59,) reigned from A.D. 755 to 794. Hence the *Marsian Laws* lose their pretensions to ante-Christian antiquity, and Queen Marsia herself turns out to be a myth, and a personation of the Mercian people.

The same story, in a simpler form, is told in the Chronicle called *Brut y Saeson*, which, besides Welsh history, includes notices of contemporaneous events from the *Annales Wyntonensis* of Richard of Devizes(?) and other English authors. Among other things there told of Alfred, it is said that "this Ælfryt turned the Laws of the Britons into Saxon, and they were then called the Laws of Ælfryt."[2] All the other statements made re-

[2] A'r Ælfryt hwnnw a drossas cyfreithieu y bruttanait yn Saesnec, ac y gelwit wynt yna cyfreithieu Ælfryt."—*Myv. Arch.* ii. 481.

specting Alfred in this document can be traced to other writers; but this stands alone; and as "the Laws of Alfred," as preserved to us, afford no confirmation of this statement, I have no hesitation in pronouncing it to be false, and most probably a repetition of Geoffrey's statement.

It is in vain that we look for the Molmutine Laws among those of the Anglo-Saxons; and we are therefore unable to ascertain what they really were. Geoffrey indeed mentions the privilege of sanctuary as one of their provisions; but as that is known to have been of Christian institution, there is no reliance to be placed upon his assertion, and we are compelled to look elsewhere for the institutes of this lawgiver. Nor are we kept long in suspense; for a Chronicle, which Price called the *Book of Aberpergwm*, furnishes us with the following information. It states that "Howel the Good and his counsellors, after comparing the laws of various countries, found the best of all to be those of Dyvynwal Moelmud; and that these were arranged anew by Blegywryd, Archdeacon of Llandaff, approved of by the council, sanctioned by the Pope, and instituted as the Laws of Howel the Good."[3]—(*Myv.* ii. 486.) This, if it were free from suspicion, would be valuable intelligence; but unfortunately the witness does not produce satisfactory credentials. This was a favourite Chronicle with the late Rev. Thomas Price; but he was certainly mistaken in his partiality; and I cannot permit the authority of his name to restrain me from pointing out its real character. It has three faults which a good Chronicle should not have; it is frequently at variance with other older and better Chronicles; it abounds with anachronisms; and its parts are at variance with each other. It is written in the standard orthography of modern times; and the highest point to which it can be traced, is to a book belonging to the patriotic

[3] The Rev. Thomas Price in his *Remains*, i. 155, says that this statement appears "in the preamble to the Code of Hywel Dda;" but the statement is inaccurate, and probably a slip of the pen. There is no such statement in any preamble to the Laws of Hywel now known.

family of Aberpergwm, from which it was copied in 1764. Such a document must be accounted an inferior authority; and those who imagine this to be the veritable Chronicle of Caradoc of Llancarvan, simply display a more than ordinary want of critical discernment. On such an authority I cannot accept this statement. If it were true, we should find some notice of the fact in the prefaces to the Laws of Howel; but these laws, the best authorities, are silent upon this point; and consequently the assertion is wholly unsupported. Another ray of light seems to be furnished by one of the late anomalous Welsh Laws, in which it is said that Dyvynwal instituted the ordeals of water, fire, and personal combat; and that Howel suppressed this, and substituted the trial by "proof of men."—(Owen's *Laws of Wales*, ii. 623.) This also is simply a loose assertion, and affords no satisfactory trace of the Laws of Dyvynwal, for the ordeals of fire and water have been known from a very remote period. They were known in India and Siam, in Bithynia and Sardinia; they were known to the Hebrews and to the Greeks; and they were held in great regard by the Anglo-Saxons. Neither did they cease until the close of the thirteenth century. The ordeal of fire was used in Wales about 1170, when Llywarch ab Llewelyn, Prydydd y Moch, was put upon his trial for the murder of Madoc ap Owen Gwynedd, the reputed discoverer of America, and as Howel instituted his Laws about 914, the assertion above made deserves but little credence. The institution of the ordeal of hot water is also attributed to Maelgwn Gwynedd.—(*Life of Padarn, Cambro-British Saints.*)

We have hitherto proceeded upon the assumption that the Laws of Dyvynwal are irrecoverably lost, and such is probably the fact; but the assumption is diametrically opposed to assertions confidently made by modern writers; and, accordingly, it will be well, before we proceed any further, to take their statements into consideration. It is very commonly asserted that there are extant Laws of Dyvynwal, free from any allusion to Christianity and Christian times, and embodying allusions to, and provi-

sions for, a state of society which could only have existed long anterior to the commencement of our modern era; but these assertions are commonly repetitions, not critical judgments, and may generally be traced to two contemporaneous writers, namely, the Rev. Peter Roberts, in the *Chronicle* already named, and the Rev. W. Probert, in the *Ancient Laws of Cambria*. I shall, therefore, consider them to be the best representatives of the opinions above described, and deal with them accordingly; but, before entering upon the consideration of what these Laws are said to be, it may be well for us to see what they really are.

They consist of two sets of Welsh Triads, published in the third volume of the *Myvyrian Archaiology*, subsequently translated by the gentlemen above named, and more recently by Mr. Aneurin Owen, in his edition of the *Welsh Laws*. They were published in the *Myvyrian*, from a transcript by Iolo Morganwg, of a manuscript copy, made in the year 1685, by Thomas ab Ivan, of Tre Bryn, in Glamorganshire, "from the old books of Sir Edward Mansel, of Margam." From the known scrupulous accuracy of Iolo Morganwg, we may conclude his transcript to have been faithfully executed; but it is not so easy to determine whether Thomas ab Ivan has copied one MS., or made a compilation from several. As we now have them, the Laws of Dyvynwal Moelmud consist of two principal layers, the first consisting of Law Triads; and the second of parallel "Triads of the Wise," who may be seen from the earlier part of the *Myvyrian* volume to have been the Glamorganshire Bards of the sixteenth century, and authors of the several series of the "Triads of Wisdom," published from the same sources, in the same volume. To these are to be added certain Triads, full of remarkably democratic sentiments, such as prevailed at the close of the sixteenth and in the early part of the seventeenth centuries, and gave rise to the English Commonwealth. In one instance we find this emphatic assertion,—"It was the Law of Dyvnwal Moelmud that said this: and the best lawgiver of the

nation of the Cymry was he." And in another instance this comment occurs upon "the three oath relics,"—"after that were introduced the ten words of the law, the Gospel of John, and the blessed cross."—*Triad* ccxix.

These Triads are respectively designated,—1. "TRIODD Y CLUDAU A THRIODD Y CARGLUDAU;" and, 2. "TRIODD GWLADOLDEB A CHYWLADOLDEB." These titles in full here follow, in Mr. Owen's translation:—

1. "*These are the Triads of Dyvnwal Moelmud, which are called the Triads of Motes,*[4] *and Triads of Carmotes.*"—*Owen's Laws*, ii. p. 475.

2. "*These are other Triads of Dyvnwal Moelmud, called the* TRIADS OF THE SOCIAL STATE AND FEDERATE STATE, *and which are the ancient Triads of the privileges and customs of the kindred of the Cymry, before they lost their privileges and their crown, through the rapacity, fraud, and treachery of the Saxons.*"—*Ibid.* p. 483.

The allusion to the Saxons and the loss of the crown and privileges of the Cymry, proves that this title is of a date certainly more recent than the reign of Athelstan, and possibly more recent than the thirty-fourth and thirty-fifth year of the reign of Henry VIII.; for, up to that date, the Statute of Rhuddlan preserved to the Cymry laws and privileges distinct from those of the English people; and, if those titles are carefully examined, it will be seen that these also consist of two layers, the one original, which I have marked in capitals, and the other editorial, and of subsequent addition, which has been printed in italics. At the conclusion of the first set, we have the following editorial note:—

"And they are called the Triads of the Carmotes; and Dyvnwal Moelmud, *king of the Cymry*, authorized them, for the purpose of showing what was right and law in a country and kindred. And Dyvnwal Moelmud was the best legislator that ever appeared; and the best in securing privilege and protection both to native and *aillt*, lest any one should act wrongly and unlawfully. Afterwards, Howel the Good, king of all Cymru, confirmed them, to

[4] It may be of interest to note that for "motes" and "carmotes" Mr. Probert has "progressions" and "dray progressions."

be in force, in opposition to any that should introduce contrary judicature and contrary privileges."—*Ibid.* p. 483.

And at the close of the second series there is another note of the same kind:—

"And thus terminate the Triads of Dyvnwal Moelmud, which are called Triads of Community and Federate Community. And every annalist and *genealogist* that would become acquainted with the privileges and customs of the country and kindred of the Cymry collectively; and the privilege of descent, and its nature by equity; and *the privilege of arms*, in respect of descent and territorial divisions; and the privilege and lack of privilege of aillts; such ought to know these Triads, before he can of right have an authorized degree of vocal song, in session, according to privilege and custom of the bards of the old Cymry."

These notes are, of course, editorial, and evidently the work of the person who affirms of Triad 224, "it was the Law of Dyvnwal Moelmud that said this," and introduces the note respecting the Gospel of St. John.

These facts constitute what may be termed the external evidence in support of the assumption that these Triads are really the Laws of Dyvynwal; but such evidence is inconclusive, if not wholly untrustworthy; for its intrusive character must be at once apparent. These notes and titles, as appears from the orthography, the historic statements, and the heraldic allusions, are the work of a modern scribe; and, whatever may have been the age of the Triads of the original layer, these cannot be later than the sixteenth century. They evidently form no part of the so-called Laws, and may be omitted without impairing their entirety. Omitting these, there is no authority for attributing the Laws to Dyvynwal more than to Howel Dda, or any other legislator. This, however, is not the whole; for these intrusive passages prove too much, as may be seen in the following Triad:—

(A) "There are three limitations of a meer: prior conservancy, privilege, and proprietary title. (B) *Another book describes it in this manner:* Three limitations of a meer: kind, which is supremacy from original claim, or of original kindred; privilege, or what is granted by gift of kindred to a man, for what he has done on their account and for them; and warrant, which is a gift of

country and lord in session, for what is due in justice as prid, or to alltuds in the fourth degree, under the privilege of maternity, or any other kind of thing, howsoever decided by warranty of court and session. (C) *So it is declared by the Law of Dyvnwal Moelmud; and he was the best legislator of the kindred of the Cymry."—Owen's Laws*, p. 559.

Here, then, we have the original layer, A; the same with a legal comment from *another book*, B; and thirdly, the emphatic endorsement, C. Now the statement so endorsed is the statement, B: that is, emphatically, the Law of Dyvynwal Moelmud; and that is written in *another book!* What then is the original stratum? The conclusion is irresistible that, whatever it is, it cannot be the Law of Dyvynwal Moelmud. What it really is, can soon be ascertained. The original Welsh of the statement A is as follows:—

"Tri argae tervyn y sydd: cynwarchadw, braint, a phriodolder." —*Myv. Arch.* iii. 314.

Let the reader now turn to the Gwentian copy of the Laws of Howel Dda, and he will find both an approximation to the above, (Owen's *Laws*, i. 763, sec. 8,) and the exact words, *in an older orthography*. Here they are, from a MS. considered by Owen to be one of the *fourteenth* century:—

"Tri argay teruyn: breint; aphriodolder, achygwarchadw."— *Owen's Laws*, i. 774.

Another copy of the same Laws has the verb "yssyd;" and there need be no doubt that these are earlier forms of the same Triad. May we not conclude herefrom, that the original stratum of the so-called Laws of Dyvynwal Moelmud, are, in reality, the Laws of Howel Dda; and that, as the comment must be more recent than the text, the verbose comments are subsequent additions?

Another argument in favour of the antiquity of these Law Triads is drawn from their internal characteristics, which are assumed to be those of a remote ante-Christian period. This is the argument of both Mr. Roberts and Mr. Probert; and, as the latter only states generally what the former does more specifically, one answer will

do for both. As Mr. Roberts has treated the subject most fully, we will more especially direct our attention to him. It is said by Mr. Probert that Mr. Roberts had published a translation of the Second Series of Triads, in the *Transactions of the Cymmrodorion Society*; but as I have been unable to procure that volume, I confine my attention to the section on Dyvynwal Moelmud, in the appendix to his translation of the *Chronicle of Geoffrey of Monmouth*, which he unwarrantably miscalls the *Chronicle of Tysilio*.

The first proof Mr. Roberts advances of the antiquity of these Laws is the following Triad, which I give in his translation, subjoining in a note that of Mr. Owen:[5]—

"There are three forms of making oath: 1st, Asserting the truth by swearing *through (or on) the entrails*; 2nd, Denying falsehood by swearing *through (or on) the entrails*; and, 3rd, Swearing to that which is *dubious, according to conscience*; by *dubious* is to be understood, that as to the truth or falsehood whereof there is not certain knowledge."—*Myv. Arch.* iii. p. 327.

Mr. Roberts remarks, that "this is a form which most undoubtedly could not be tolerated by Christianity, neither do I know but of two other instances exactly in point." He then cites Genesis iv. 27, which is not in point, and the *History of the Trojan War*, by Dictys Cretensis, where it is said that certain chiefs, in making an oath, passed *between the two parts* of a boar, which had been divided for the purpose. Had Mr. Roberts not been so fond of fictitious literature, he might have found something more to the purpose in Livy, i. xxiv., and especially in Jeremiah, xxxiv. 18, 19; but there was no need for any such display of learning. The argument here advanced is open to three objections, each of which is fatal. In the first place, the Triad thus cited to prove

[5] There are three sorts of oaths: supporting truth, by swearing through and through; the second is, denying a falsehood by swearing through and through; the third is, swearing to a doubtful matter conscientiously, when it is not certainly known whether it may be true or false.—*Dimetian Code, Owen's Laws*, i. 400; also, ii. 576-663.

the antiquity of the Laws of Dyvynwal, forms no part of those Laws at all! The form *tyngu trwydaw bervedd* occurs twice in those Triads, in Nos. 120, 184; but this Triad is not Molmutine. *Secondly*,—If this form of swearing is undoubtedly ante-Christian, Howel Dda must have lived before Christ, for this Triad is a part of his Laws!—(*Owen*, i. 400; ii. 576, 663.) And, *Thirdly*,—*Tyngu trwy bervedd*, whatever it may have meant originally, most certainly does not bear the meaning of swearing *through or on the entrails*, in either the Law of Howel, or in the Molmutine Triads. There is an intended contrast between swearing *trwy bervedd* and swearing according to conscience; and the one alternative explains the nature of the other. In one of the Molmutine Triads (No. 120) this is made clear; for therein it is said that in affirming the paternity of a son, "it is not necessary to swear" *trwy bervedd a phervedd*, that is "directly to the fact, but to the utmost scope of reason and conscience." This proof is therefore a very sad failure; and after this specimen of the logic of the Molmutine advocates, it will be forgiven me if I deal more summarily with the remainder.

In the second place, Mr. Roberts gives a false etymology of *Crair*, a relic, (*Crus*, *Cruris*,) which he derives from *Crau*, blood, or gore; and then cites the Triad of "the three oath relics," which are "the staff of a priest, the name of God, and hand-in-hand with the one sworn to," as a proof of great antiquity. Swearing by relics of all kinds was common under the Law of Howel; and this Triad, which presents the tripartite character of a text, a variation, and an editorial supplement, has no claim to antiquity. Then No. 71 is cited as a specimen purely bardic, and as belonging to no period of Christianity. This Triad, among other things, states it to be the duty of the bards to keep records "of the marriages, genealogies, arms (*i. e.* ARMORIAL BEARINGS), territorial divisions, and the privileges of the country and kindred." This is remarkable criticism: heraldry, one of the marked social features of the four-

teenth, fifteenth and sixteenth centuries, belongs to no period of Christianity! And, by-the-bye, the Laws of Dyvynwal Moelmud, *said* to contain no allusions to the Christian priesthood, have also forgotten to make any mention of the Druids! This is a very singular oversight; we find only an odd and unhistoric compound called a Druid-bard once named. The explanation is simple: the Druids had no existence in the sixteenth century; and the disguising of the Christian priest under the unhistoric name of *golychwydwr*, is really too transparent a fiction to deceive anybody who has eyes to see, and a capacity to comprehend.

After that, Mr. Roberts discovers from Triad 72, that "the Welsh once had a kind of hieroglyphic writing." On examination this turns out to be heraldic blazonry by the *Arwyddveirdd*, or herald-bards, who are first prominently mentioned in the Grammar of Dr. Sion Davydd Rhys, published in 1592, and of whom he considered "the chief, the most celebrated, and the most perfect," to have been Thomas Jones, of Fountain Gate, Tregaron, *alias Twm Shon Catti!*[6] After accomplishing this feat of antiquarianism, Mr. Roberts charges Howel Dda with

[6] "The origin of Heraldry has been attributed, by the general consent of all rational writers on the subject, to the necessity for distinguishing, by some outward sign, amidst the confusion of battle, the principal leaders during the expeditions for the recovery of the Holy Land. But nothing is absolutely known concerning it beyond the fact that the middle of the twelfth century is the earliest period to which the bearing of heraldic devices, properly so called, can be traced; and the commencement of the thirteenth the time about which they became hereditary."—*Penny Cyclopædia*, article, "Heraldry." In the Molmutine Triads we not only find that heraldic devices were recognized, but also that armorial bearings had become hereditary; and therefore as heraldry must have preceded herald-bards, the Welsh ARWYDD-VEIRDD are probably correct, when they date their origin from BENWYLL. This was the person named Thomas Benoilt, who made an Heraldic Visitation of Wales in 1530.—(*Iolo MSS.*, iv. p. 65.) Benoilt being the founder of this school of bards, what must be the date of the bardism of which heraldry forms a necessary part? and what must be the age of the Molmutine Triads, in which herald-bardism has a recognised existence, and which repeatedly refer to the bardic class called ARWYDD-VEIRDD?

tyranny, for having asserted the royal prerogative too strongly, and trampled upon the provisions of one of the democratic Triads already alluded to; and in the course of his strictures he makes use of the following observations:—

"It is very remarkable that these Triads, though they mention *governments*, do not allow any exclusive privilege in making laws to the heads of such governments, nor do they present any such names or titles expressly (or even by implication, as proposing or making laws), as those of prince or king; whence it is the reasonable inference, that their purport must be of very remote antiquity."

Might we not more justly say that these are evidences of a very recent and Cromwellian date? This delineation of the democratic Triads is as accurate as it is concise; and it is surprizing that Mr. Roberts could not have seen that the orthography of the Triads was that of the sixteenth and seventeenth centuries, and that these were the lineaments at least of the ideal democratic constitution which prevailed at that time, if not of the actual English Commonwealth. Mr. Roberts discusses the subject of the antiquity of these Laws at much greater length, but he displays throughout the same want of critical discernment; and, therefore, these instances must suffice as illustrations of his views.

Mr. Probert has an argument of his own to which we may devote a passing remark. He says that these Triads bear no allusion to modern manners, and take no notice of the Christian religion; but I find in them abundant reference to recent manners, as well as to the Church and ministers of Christ. I find notices of *books; high festivals*, which we know from the Laws of Howel to be Christian; such formulas as "the protection of God and his peace;" ships from foreign lands; courts of law, with judges, juries, and counsel; notices *in writing* upon public posts; *churches, fairs* and *markets*, (*llan*, a *fair*, a *marchnad*); defensive arms with their heraldic bearings; *a current literature;* heraldic blazonry; the professions of medicine, commerce, and navigation; *city corporations;* wisdom,

divinity, and political sciences; the priest of the court; breaking of religious vows; scholars or clerks of courts; *bygants*, or the gold coins of Byzantium; *church sanctuary;* bridges; officiating priests; the clergy, or *gwyr llen*, with tithes, glebe lands, and parishes, but under thin disguises (Triad 193); the functions of *gwyr llen;* the book of the court; and last of all I find under the proper name of "offeiriad," *the priest of Clynog, the priest of Bangor, and the priest of Penmon!* All these things I find named in the Molmutine Triads; all these may be found by any other observant reader of the original, or of Mr. Owen's translation, or, indeed, of that of Mr. Probert himself. All these are incontrovertible allusions to modern manners,—clear evidences of the prevalence of Christianity; and it is a humiliating proof of the low state of historical criticism among the natives of the Principality, that such men as Roberts and Probert should have imagined these traits to have belonged to an ante-Christian period, and that living writers of learning and respectable talent should continue to repeat the same strain, without ever taking the trouble to think for themselves.

We have now examined the proofs advanced by the believers in the antiquity of these Triads, and have found them to consist of arguments singularly destitute of cogency, and of allegations which are clearly untrue. It therefore only remains for us to point out a few additional evidences of their recent origin to demonstrate the real character of the so-called Triads of Dyvynwal Moelmud. These evidences are of three kinds, historical, legal, and grammatical; but before we enter upon the consideration of these, it will be but justice to a gentleman of very sound judgment and deservedly high reputation, now, alas! no more, to state that the merit, for a merit it is, of having first called attention to the real nature of these Triads is due to the late Mr. Aneurin Owen, who, in the preface to his edition of the *Welsh Laws*, writes in these terms:—

"The mist of obscurity envelopes all accounts of the ancient

institutions of the Island of Britain. References are made to laws ordained by Dyvnwal Moelmud, *an ancient regulus in the West*, and allusions to them will be found in this work; and some Triads ascribed to him are given in Book xiii., *but these*, although they contain ordinances likely to obtain in a primitive state of society, *have no warrant of authenticity*."—p. ix.

It may thus be seen that we are in very good company, and therefore we may adduce our evidences and judge for ourselves.

I.—First then of the historical evidences.

1. In Triad 213, we find that a special kind of judges (in accordance with some special provisions made in the Laws of Howel Dda) existed in Dyved, *Morganwg*, and Gwent. Two of these are old names; but what shall we say of *Morganwg?* It is said in the *Iolo MSS.* p. 354, that the country received this name from a regulus named Morgan the Courteous, who, according to Williams' *Biographical Dictionary*, died in 560, though he was certainly alive in or about 620, and not improbably died in 665 :—"A.D. 665, Morcant moritur."—*Annales Cambriæ*. Admitting this to be true, would *Morganwg* be named in laws made between 694 and 667 *before* Christ? But, in the seventh century, the country was called *Glewysig*; and an infinitely better, though not infallible, authority than the slipshod documents in the *Iolo MSS.* has stated that *Morganwg* was named from Morgan Hen, otherwise called Morgan Mawr (Price's *Hanes Cymru*, p. 453), who died in 1001. If so, can the Triads of Dyvynwal belong to an ante-Christian period?

2. *Caerlleon-on-Usk* is also named; but before the invasion and occupation of the country by the Romans, it could scarcely have been so called; for Lleon Gawr is a myth created by Geoffrey of Monmouth.

3. *Ceredigion*, modern Cardigan, is also named, though it is said to have been so called from Ceredic ab Cunedda (Williams' *Biographical Dictionary*), who lived, according to the received account, either at the close of the fourth (*Biographical Dictionary*) or of the fifth century. —(Rees' *Saints*, p. 166.) According to my conception of

the matter, he is named by Aneurin, and died in A.D. 614: —"A.D. 614, Ceretic obiit."—*Annales Cambriæ.* And yet Ceredigion is named in these Triads.

4. According to the same Triads, Wales was divided into three districts, each having peculiar legal usages, namely, *Gwynedd*, *Powys*, and *Deheubarth;* and yet this division is said to have been made by Roderick the Great, who died in A. D. 877.—(*Myv.* ii. 481. *Iolo MSS.* 404.)

5. I might also remark that the distinctive titles Cymro, Cymry, Cymru, were not thrown into such strong relief in old times, and only received this special significance after the reduction of the Principality to its present limits. Aneurin calls the people Gâl and Brython: Taliesin and Llywarch only name Cymru once.

6. Triad 248 states that in the law courts of Gwynedd, the priest or offeiriad of Clynog, or the one of Bangor, or the one of Penmon, is to write pleadings; and the words "Offeiriad Clynog," &c., must be taken to be proof positive that there were ecclesiastical establishments at the various places here named. Yet Beuno did not establish the church of Clynog until the year A.D. 616. (Rees' *Saints*, p. 268). Deiniol, the founder of Bangor, only died a few years before that: —"A.D. 584, Dispositio Danielis Bancorum."—*Annales Cambriæ.* I might also remark that the etymology of *Ban-gor* is a proof of its Christian origin, and has always been so considered. Penmon was founded by Einion Vrenin, who probably lived about 580, as his father is alluded to by Gildas, who wrote about 560. And yet we are to believe that the author of this Triad reigned 694 years before Christ, and that the Triads under consideration belong to no period of Christianity, and make no allusions to the Christian religion!

7. In Triad 136, it is enacted that a proved thief for more than four *bygants* shall forfeit his life. This coin was the *Bezant*, or *Bixantius*, a gold coin struck by the Christian emperor of Constantinople; and it was so called from Byzantium, the old name of the city. From the tenth

to the fourteenth century, this was the chief gold coin in currency through Europe, and Wickliffe uses *Besauntis* for the "pieces of money" in translating Luke xv. 8, 9. This coin bore an impression intended to represent our Saviour; and yet a Triad naming *Bezants* belongs to an ante-Christian era!—(See article "Bezants," *Penny Cyclopædia.*)

8. These objections apply to both sets of Triads, though the larger series necessarily yields the most numerous proofs of recent origin. In the shorter series we are told (Triad 14) that one of the three motes of consociation was "the congress of a kindred, at a meeting for worship on the principal high festivals," or *privwyliau arbenigion.* These are mentioned in the Laws of Howel, and known to be of Christian origin; but there are also other modes of determining what these were, for the Glamorgan Triads emphatically state (*Myv. Arch.* ii. 73, *founded most probably on the Mabinogi of Gereint*, ii. 6) that these festivals were three in number, and were *Christmas*, *Easter* and *Whitsuntide*; and if any reader of the *Cambrian Journal* requires to be informed that these are festivals of Christian institution, he will find the proof in *The Ecclesiastical Antiquities of the Cymry*, in the chapter on "Festivals and Fasts," p. 294 *et seq.* How the author of that work manages to believe in the antiquity of the Laws of Dyvynwal it is not my business to inquire; but to waken up the drowsy school of Cambrian critics, it may be well to show that, what they cannot see, is clear enough to the scholars of England and the continent. Lappenberg, among others, has weighed these Laws in the balance, and he has found them, as they really are, unworthy of credence. He expresses himself in these terms:—

"A much more favourable picture of the social condition of the ancient Britons may be drawn from the Triads of Dyvynwal Moelmud, who is said to have lived several centuries before the Christian era, if those Triads have even the slightest claim to be considered genuine, which have reached us only in a very modern manuscript, and exhibit not only traces of Roman and

Saxon influence, but also of numerous interpolations subsequent to the introduction of Christianity."—*History of England*, i. p. 15.

Cannot the believers in Dyvynwal read the signs of the times, or must they be added to the number of the seven sleepers?

II.—These will suffice for the first class of proofs; and we shall now proceed to the second. It is impossible to compare the Laws of Howel with the Molmutine Triads without perceiving that they are very closely related to each other. The Molmutine series includes aphoristic Triads, made by the Glamorgan bards, and democratic aspirations, which never were Cambrian Laws; but besides these there are Law Triads of a more genuine character; and of nearly every one of these we are enabled to find a counterpart, in a much older orthography, in the Dimetian and Gwentian copies of the Laws of Howel. I have taken the trouble to note a few of these coincidences, and they are here subjoined for the satisfaction of the reader, and for such inquirers as may wish to verify my statement. The numbers preceding the titles of the Triads denote the numbers of the Triads in the Molmutine series; and the others denote the places in the two volumes of Owen's *Laws* where the reader may find the corresponding Triads, as also in the *Myvyrian Archaiology*.

34. First Series. Three shattered cars.—*Owen*, ii. 638.
7. Second Series. Three columns of a social state.—*Myv.* iii. 223.
37. Three indispensables of a state.—*Ibid.*
59. Three arts that *aillts*[7] are not to learn.—*Owen*, i. 436.
73. Three branches of mechanic arts.—*Myv.* iii. 272.
81. Three individuals whom a Cymro should keep.—*Ibid.* 236.
87. Three signs of a habitable land.—*Owen*, i. 782.
88. Three indispensables of a kindred.—*Ibid.* i. 784.
89. Three crimes causing loss of patrimony.—*Ibid.* i. 436.
99. Three things that preserve a memorial of land.—*Ibid.* 454.

[7] AILLTS were holders of land by allodial tenure. See ALLODIUM, in the Roman Law, which forms the basis of the Laws of the Cymry and of Howel. Mr. Price, I am aware, denied this, (*Remains*, i. 154;) but it is true notwithstanding.—(*See Owen, contra*, i. xxiv.)

104. Three things an aillt is not to sell.—*Ibid.* 436.
108. Three persons who preserve the privilege of the court in the king's absence.—*Ibid.* i. 455.
113. Three names of the warning officers.—*Ibid.* i. 448.
118. Three denials of reputed children.—*Ibid.* i. 444.
127. Three plagues of a kindred.—*Ibid.* i. 788.
131. Three commonalties of a kindred.—*Ibid.* i. 790.
137. Three thieves who do not forfeit life.—*Ibid.* i. 462.
138. Three thieves subject to *camlworw*.—*Ibid.* i. 462.
141. Three properties of every man.—*Ibid.* i. 468.
145. Three tacit ones of a court.—*Ibid.* i. 440.
147. Three persons who destroy a country.—*Ibid.* i. 448, 790.
150. Three reasons for establishing law.—*Ibid.* i. 450.
157. Three inevitable infractions of law.—*Ibid.* i. 448, 788.
183. Three things no one answers for.—*Ibid.* i. 464.
186. Three listenings of court and judge.—*Ibid.* i. 476.
187. Three announcements of court and judge.—*Ibid.* i. 402.
190. Three presentials of a country.—*Ibid.* i. 782.
191. Three defences against a summons.—*Ibid.* i. 790.
201. Three slaps not to be resented.—*Ibid.* ii. 442.
209. Three persons entitled to have an advocate assigned to them by the king, or lord of the court.—*Ibid.* ii. 446.
210. Three mutes of a session.—*Ibid.* ii. 440.
213. Three kinds of judges.—*Ibid.* i. 468.
214. Three persons who should not be judges.—*Ibid.* i. 478.
217. Three losses unappraisable.—*Ibid.* i. 448.
224. Three limitations of a meer.—*Ibid.* i. 774.
226. Three guiding records of court.—*Ibid.* i. 460.
227. Three dead testimonies.—*Ibid.* i. 452, 776.
239. Three indispensables of a *boneddig*.—*Ibid.* i. 438.
240. Three indispensables of a *taiawg*.—*Ibid.* i. 438.
247. Three car departures without return.—*Ibid.* i. 450, 774.
248. Three courts of country and law, variously constituted.—*Ibid.* i. 468.

Here are a number of coincidences, enough to establish the identity of any two compositions; and the only question that can possibly remain is, whether the Laws of Howel are derived from the Molmutine Triads, or these Triads from the Laws of Howel. The Rev. Peter Roberts was of opinion that the Triads were of much greater antiquity than the time of Howel, and that they were confirmed by him (Appendix to *Chronicle*, 284); and a barrister-at-law has also taken upon himself to say that

"The code of Hoel, though necessarily, in an altered state of society, differing from the Mulmutian Triads, bears clear evidences of its being derived from the same sources, and part of it consists of Law Triads, or Trioedd Cyfraith."—*Owen Flintoff, on the Rise and Progress of the Laws of England and Wales*, p. 45.

These "clear evidences" consist of the resemblances here pointed out; but these are not proofs of the derivation either one way or the other; and, therefore, I must be pardoned for setting aside the bad logic of these two gentlemen, and seeking something more to the point. Out of many others, I adduce a few such evidences, viz.:—

1. The allusion to four *bezants*, or "pedwar bygant," in Triad 136, is significant in this respect,—the phrase in the corresponding passage (Owen's *Laws*, i. 462, Triad xciii.) being *pedeir keinnawc Cyfreith*, or four legal pence. Mr. Probert, apparently not knowing what *bezants* were, has given a translation of this corresponding phrase, which he had no right to do, as there is but one known copy of the so-called Molmutine Laws, and he should have stuck to that. "Bezants" were comparatively, if not wholly, unknown in the time of Howel, and accordingly are not mentioned in his Laws; but they were the current coin of Europe in the fourteenth century, and are named in the Molmutine Triads. Can we then doubt which is the oldest of these two corresponding passages, or have any difficulty in determining which is derived from the other?

2. In the Laws of Howel, one of the persons who support the privilege of the court in the king's absence, is the "offeirat teulu," or priest of the household; but in these Triads this officer is called *golychwydwr llys*, which is rendered "the priest of the court." This is the term for the *offeiriad* in all the corresponding passages, and *golychwyd* for worship. The word looks strange; and being strange, it is thought, must be very old; but, on closer acquaintance, it turns out to be a term used to distinguish the sacerdotal office from the papal priest. It seems to be a term invented by the Glamorgan bards, who were, for the most part, followers of Wickliffe, to distinguish the Lollard from the Romish priest, even if it does not indi-

cate the existence of a still more rationalistic theology. But whatever may be the exact meaning of this term *golychwydwr*, literally the worship-man, there need be no doubt as to the time when it was in use; for we find the expression "Golychwydwr neu offeiriad fydd," in the *Myvyrian Archaiology*, iii. 214, in a series of Triads, of which the author appears to have been Thomas Lewis, of Llechau, (*Ibid.* 215,) a poet who flourished from about A.D. 1590 to 1620.—(Owen's *Cambrian Biography*, p. 328.) Here again are the Laws of Howel rendered in much later phraseology, and one of the principal characteristics of the Molmutine Triads shown to belong to the early part of the seventeenth century.

3. Another differential circumstance is the triadic form itself. It is commonly assumed that the triadic form of composition is one of great antiquity; and the assumption is so far plausible, that triadic forms may be found in nearly all ancient literature, in the Bible, the Hindoo Vedas, in the Scandinavian Voluspa, and even in the pages of Tacitus; but, as forms of Welsh composition, Triads are not old. It is surprizing how few allusions to the triadic groups are to be found in the poems of the elder bards; I could only trace three or four in the poems of Cynddelw and Prydydd y Moch; and the allusions do not become frequent until we have advanced to the middle of the fourteenth century. The fourteenth, fifteenth, and sixteenth centuries form what we may term the age of triadic composition; for, with the exception of the Law Triads, in the Dimetian and Gwentian codes, the whole of our triadic literature is in the orthography of the fifteenth and sixteenth centuries; and we know that the composition of Triads was a favourite practice among the Glamorgan bards of the reign of Elizabeth. This is expressly recorded; for appended to one series of fifty-two Triads we find the following note, which I translate:—

"And so terminate the Triads of the Sais, which are of the number of the weeks of the year. Hopkin Tom Phillip, of the Gelli vid, sang them before the chair of vocal song of Tir Iarll,

the fifteenth year of the coronation of Queen Elizabeth, viz., in the Whitsun holidays of 1572."—*Myv. Arch.* iii. 255.

Again at p. 275, we find a similar note:—

"And so terminate the Triads of the Brethren, which Risiart Iorwerth (A.D. 1540 to 1580,—*Cambrian Biography*) sang before the hillock of the poets of Tir Iarll."

Other Triads are attributed to Davydd ab Gwilym and subsequent bards; and I have very little doubt, not only that the ninety-two pages of Triads in the *Myvyrian Archaiology*, iii. pp. 190 to 282, belong to the fifteenth and sixteenth centuries, but that the bards of Tir Iarll were the authors of whatever is original in "the Triads of Dyvynwal Moelmud." The triadic form is therefore not old, and only appears in the Dimetian and Gwentian copies of the Laws of Howel, while these for the most part are MSS. of the fourteenth century. In the Laws of Howel the Triads are few and exceptional; but in the reputed Laws of Dyvynwal, Triads form the whole; while the oldest copies of the Laws of Howel, forming the Venedotian code, being manuscripts of the twelfth and thirteenth centuries, are quite destitute of these triadic forms. Hence the older copies of the Welsh Laws cannot have been derived from these Triads; and hence the strong probability that the Triads of Dyvynwal have been derived from the Dimetian and Gwentian copies, which, at the least, are two centuries older than the Molmutine series.

The argument here drawn from the form of the Triads may be well sustained from the consideration of their substance. I refer more especially to the "Historical Triads," which may be shown to be summaries of our native literature, history, legend and romance, as they existed in the fourteenth, fifteenth and sixteenth centuries. They may be generally traced to their sources, and are not, in any important sense of those terms, original materials. Of this, one proof out of many must now suffice. One of the Triads runs thus:—

"Three bodies God made for Teilo: one is at Llandaff, in Glamorgan, the second is at Llan Deilo Vawr, and the third is

at Penalun, in Dyved, as the 'ystoria' relates—*mal y dyved yr ystoria.*"—*Myv. Arch.* ii. 10.

The "ystoria" on which this Triad is founded is still extant; it was written by Geoffrey of Monmouth in the twelfth century; and it may be found in the *Liber Landavensis*, p. 353. Other instances equally conclusive might be produced, but this will suffice for my present argument. However, any reader possessed of a knowledge of the old legends and romances of Wales and England, can prosecute the inquiry for himself; and he cannot fail to arrive at the conclusion that the Triads, instead of being first truths, are, in a great many instances, embodiments of fiction at its highest and latest points of development. This connexion of the Triads with legend and romance did not escape the notice of Mr. Price; but though the Triads had already excited his grave suspicions (*Remains*, i. 153, *note*), he consoled himself with the uncritical conclusion that the romances were expansions of the Triads, instead of the latter being summaries of the former.—(*Ibid.* 154.) When the major is contained in the minor, a book in the table of contents, or the ocean in a river, it will be time enough to prefer that alternative. For the present I adopt the other; and therefore, since the Triads are founded upon the legends and romances, and written in the orthographies of modern times, there need be no difficulty in determining their age and true character. Faith in the Triads is a *new* article in our historical belief, numbering but little more than sixty years; but it has done much to bring Wales and Welshmen into contempt, and to lower the character of Cambrian literature. It is time for it to be gone, that we may revive the sound learning of the Powells and Lhuyds of former days, and educe, by the light of modern science, that better, nobler and truer history of our country, now imbedded in our ancient remains, poetical, institutional and monumental.

III.—We come in the next place to treat of the grammatical character of these Triads. This is a large subject, and requires some acquaintance with the older forms of

the Welsh language to be thoroughly appreciated; but as few persons have paid any attention to these matters, I shall confine myself to the orthography as that which presents the most prominent points of comparison. Professor Zeuss has pointed out three marked periods in the history of the Welsh language, which may be characterized as old, mediæval, and modern. The nouns of the first period formed their plurals in *ou*, of the second in *eu*, and of the third in *au*, as llech*ou*, kebystr*eu*, tann*au*: "Triodd y Clud*au*, a Thriodd y Cargludau" belong to the last period. The mutation of consonants was comparatively unknown in old times; and the sounds dd, ng, ngh, w, &c., had no representative symbols. To show this more forcibly, I subjoin a few lines (from Aneurin) of the seventh century:—

"Moch aruireit i more
I cinim a pherym ac stre
Bu civeirch gueir guiat
Ig cin or or cat
Civeillt ar garat
Init gene.
Bu guolut mynut bu le
Bu guanar gueilging gwrymde."

Williams' Gododin, p. 57, *note.*

Another extract (from the Laws of Howel) of the twelfth century:—

"O teyr forth egueneyr saraet yr brenyn: un eu pan torrer ynaud pan roho naud ydyn ay lad; arall eu pan del deu urenyn ar eu kydteruyn oachaus emaruoll ag eghuyt edeu urenyn ar deu lu llad ohur yr neyll gur yr llall; tredet eu kam arueru oy gureyc a honno aderckeuyr ar uod y hanner en uuoy."—*Owen's Laws*, i. 6.

And now for the Laws of Dyvynwal:—

"Tri chadernyd gwybodau a chelvyddydau: addysg o athrawon wrth vraint a thrwydded; breinioldeb gwybodau a chelvyddydau ar a'u gwypont; a gobrau gwarantedig o gyvraith, am a wneler yn ddosparthus, o arch ac ammod, gan wybedyddion a chelvyddiaid."—*Myv. Arch.* iii. 288.

The first will be intelligible to but very few; and the second to not many more; but the orthography of the

third differs in no respect from the standard of the present day; and no man who can read Welsh at all, need experience any difficulty in reading these Molmutine Triads. The language of the seventh century is comparatively unintelligible, and that of the twelfth difficult; and can we then believe that compositions as intelligible as those of Cyvrinach y Beirdd, or of any living author, can have any pretensions to such a remote antiquity as the sixth ante-Christian century? The assumption is ridiculous; and I almost blush to think that natives of the Principality, and men of learning too, should subject themselves and their country to derision, by such weak and silly pretensions; prostitute their talents to perpetuate a falsehood, a delusion and a snare; and constitute themselves blind leaders of the blind in the early history of the Principality, when they should honour it by sound learning, and illustrate it by genuine research.

The orthography of the fifteenth century may be seen in some of the poems in the *Iolo MSS.* Lhuyd informs us that the letter K was used until about the year 1500, —he might have safely written 1550; and we know that he is right in this assertion. At p. 302 of the *Iolo MSS.* we find a poem on "Kynog Sant," commencing with these lines:—

"Kadw yn tir Kaedwad da
Kynog o wlad vrekania."

This was composed by a bard named "Howel ap Davydd ap Ievan ap Rys," whom we know, from the signature to a document which appears to have escaped the notice of our Cambrian biographers, to have been living and able to write on "the 12 daye of y^{e}: moneth of August in the yeare of Lord God 1460," and in the possession of sufficient worldly goods to subscribe himself "Howell ap David ab Ievan ap Rys, Gent."—(Fenton's *Pembrokeshire,* Appendix, p. 14.) The orthography of the sixteenth century may be determined with equal certainty. Among the curiosities exhibited at the Brecon Meeting of the Cambrian Archæological Associa-

tion, September, 1853, was a manuscript Grammar of the Welsh Language, by the well-known poet and genealogist, William Lleyn. The date assigned to it was 1537; and the MS. was said to have been in the possession of Rees Prichard, the old vicar of Llandovery. I had the curiosity to inspect it, and, among other things, I made the following note of his list of the Welsh alphabet:—

"Pedair llythyren ar higain Kymraeg y ssydd nid amgen.
"A B *c d e ff g h i k l m n o p z f t v x y w.*
"O rhai hynny saith y ssydd bogeliaid eraill y gyssoniaid."

That is, the Kymraeg has four-and-twenty letters, viz. (as above). Of these seven are vowels, and the others consonants. Hence it appears that the letter *k* at that time had a recognized place in the Welsh alphabet, but it was dismissed by Dr. Davies in 1621,[8] and his Grammar thenceforth became the standard of Welsh orthography. Every trace of the *k* has disappeared from the Molmutine Triads; the *dd* has been introduced; and the orthography is in every respect in accordance with that established by Dr. Davies.

I will now take my leave of the Laws of Dyvynwal Moelmud, and conclude this article in the words of Mr. Aneurin Owen, who says that "their antiquity is very dubious, *but in their present form and phraseology they may be attributed to the sixteenth century.*"—(*Preface*, p. xx.) I fully concur in this opinion, and will only add that, while there are eight MS. copies of the *Gododin*, thirty-five of the Laws of Howel, and numerous copies of other compositions really old, but one copy of the so-called Laws of Dyvynwal has ever been known to exist, and that is the one published in the *Myvyrian*. The proof of antiquity fails in every respect; and, to use the bardic phrase, in the face of the sun, and in the eye of light, *the Laws of Dyvynwal Moelmud* are proved to be modern compositions!

[8] "K, Q, X, Z, utimur solummodo in vocibus exoticis scribendis. Nos sonum K exprimimus per C; Q per C W, X per C S," &c.—*Antiquæ Linguæ Britannicæ*, p. 28.

Having now ventilated this subject, I must defer to another article the final observations I propose to make. I shall then resume the biographical part,—discuss the remaining notices in the poets and the Venedotian Laws, —endeavour to determine how much of the history is real, and dispose of the subject of Dyvynwal Moelmud.

T. STEPHENS.

Merthyr Tydfil, Dec. 12, 1854.

P.S.—An anonymous critic denies that Geoffrey asserts Dyvynwal to have erected a temple to *the Goddess* of Concord. The choice between Dyvynwal a modern, and Dyvynwal a pagan is, I admit, unpleasant; but we cannot help that. I find "templa Deorum," *the temples of the Gods*, in the Latin original (Schulz's edition, p. 31), and the words "y dwyes a elwit Kyttundeb," in one of the Welsh copies of Geoffrey (said to be 550 years old). *Myv. Arch.* ii. p. 140. Can he translate *Duwies* otherwise than by the word "Goddess"? This is the only point in his letter; the rest is all spleen, unworthy of an answer.

☞ The Editor cannot allow this article to conclude without a distinct record of his protest against the historical assertions which it contains.

He has received several remonstrances against the insertion of the former portion of the article, from intelligent students of Cambrian literature; and, apologizing to his readers for the introduction of controversy into the pages of the *Cambrian Journal*, would refer them to the letter signed "Caradoc ap Bran" (*Cambrian Journal*, i. p. 269), for an elaborate and complete refutation of Mr. Stephens' chronological errors relative to Dyvynwal Moelmud.

PHILOLOGY.

BALA LAKE.

THE following correspondence which passed between the late Rev. Walter Davies and William Augustus Miles, Esq., one of the Charity Commissioners, as long ago as the year 1836, was kindly furnished to us by Miss Jane Davies, the patriotic daughter of the former. It will be read with interest, not only on account of the authority which everything from the pen of Gwalter Mechain, relative to his native land, always carries with it, but especially because his letter, signed "Selim," contains a reference to the Cimbric occupation, in primeval times, of that country on which, at the present moment, the eyes of all Europe are riveted. And here we may observe, that it is a remarkable fact that the two Welsh regiments, the 23rd and 41st, not only distinguished themselves by their bravery, but actually lost more men than any other regiments in the two great battles respectively that were fought and won in the Crimea. Thus were they true to their mottoes,—*nec aspera terrent*, and *Gwell angau na chywilydd*,—and thus, after upwards of 3000 years, have they drawn the sword where Hu Gadarn taught his clan to till the earth, and many of them have in truth been "gathered to their fathers," though far from gwlad hen Gymru.—ED. CAMB. JOUR.

No. I.

How broad and placid was this beautiful lake when I beheld it a few weeks since, after visiting the rough and sterner mountain scenery. Here was a quiet deep repose; the hills rose gently, not abruptly; there was beauty in every shrub; and although the scenes I had lately beheld might have dazzled me by their vastness and abruptness, yet this spot repaid me by its elegance and refinement. I thought of the styles of Demosthenes and Cicero, of Homer and Horace.

I have in vain endeavoured to obtain a satisfactory etymology

of "Bala," and in the absence of a better, may I be allowed to offer a few remarks upon the subject, remarking at the same time that I quote from memory, as I am but a traveller in this land of beauty and magnificence.

From the earliest periods, lakes, rivers and fountains were held in the highest estimation. Even to this day, islands in the lakes of Ireland are considered holy; and wells have not yet lost their supernatural powers. Fire-worship and water-worship were presumed cotemporary; the ancient Druids well knew that heat and moisture frequently produced generative results.

The Phœnician trader doubtlessly introduced his mythology, and, if I am not mistaken, this adventurous "Coll," who is described as the Red Giant, a personage of a different complexion from the rest of the inhabitants. Moreover, this Coll is said to have imported grain (*i. e.* agriculture) into this country; and in reference to this event, I believe the Cambrian mythology has sundry exploits of the mystical "Hwch," which implies a ship or a sow. This hero of unknown ages is likewise mentioned with a giant of great renown, *Hu Gadarn*, the Cambrian Hercules; and Hercules was a deity peculiarly worshipped by the Phœnicians. He was propitiated before voyages were commenced, and rich votive offerings in the event of happy terminations to their undertakings were made upon the hill-tops and promontories overlooking the sea, to his honour, and for the no less peculiar benefit of his honour's priests.

If the Phœnicians imported their heroes, it is natural to presume that they did not neglect their principal deity, their *Baal God*, and thus I venture to suggest to those interested in inquiries of this nature, whether the *Bala* Lake might not have been the *Hallowed* Lake where the rites of Baal were solemnly performed. At the eastern end, and at some short distance from the lake, stands an artificial mound of considerable eminence. It was on mounds of this description that burial ceremonies were performed —it was on such eminences that they held their meetings to promulgate their laws, try cases, or award justice. Such might have been, such I think was, the former use of this mound; but my ignorance of the language prevented me from inquiring among the old inhabitants what legends might appertain to it, or what might have been its original name.

It must have been a glorious sight to have beheld the white-robed Druids, decked with their six colours, with their golden torques upon their breasts, and ornamented with beads of amber, assembling on the shores of this mystic lake, while the harps of the cubages sounded in the stillness of the scene, and spread a mystic feeling over the minds of the assembled multitudes, who

left the chase, or ceased from carnage, to behold with awe the mystic ceremonies of their priests. Where are they now? The ruined cromlech, the lone barrow, tells the melancholy history of fleeting power;—a sun-baked urn of clay contains the calcined bones of the Druid;—his language remains, but his history is fading like the mist that rises from the vale. SELIM.

No. II.

SIR,—Your correspondent "Selim," in his communication of the 25th August, appears well pleased with the "rough mountain scenery of our Arcadia" (Merioneth), and he seems to be in raptures of delight with a view of the "broad and placid *Bala Lake;*" but he regrets that his "ignorance of the language prevented him inquiring among the old inhabitants of *Bala*, what legends might appertain to it, or what might have been its original name." He might have conversed with many at Bala, in his own vernacular, and they could have informed him that the term *Bala*, which he would willingly derive from the Phœnician solar deity *Baal*, was never applied by the *Cymry* to the *lake*, as its only name by the Welsh is *Llyn Tegid*, [the Lake of Tegid] so called, they say, from *Tegid Voel* (or the Bald), of Penllyn. But when this worthy lived, or where he resided, must be left to random conjecture,—whether he once consisted of flesh and blood, like other mortals, or was only an aërial phantom dancing over the brain of the Apollinares Mystici of the fifth century, is but of little consequence now in the nineteenth. This mortal, or hobgoblin, or whatever else it might be, has had the honour of bequeathing his name to this beautiful sheet of water, the largest in Wales. *Tegid*, then, being the only appellative of the lake, from whence issues the term *Bala?* It issues from *the issue* or outlet of the lake under *Pont-mwnwgl-y-llyn*, which should have been called *Pont-y-Bala*, the Bridge of the Outlet.

Dr. Davies says,—"*Bala* pagus est situs ad fauces lacus *Tegit.*" Another doctor[1] says,—"*Bala*, a shooting out, a discharge; *Bala-coed*, the budding of trees; *Bala*-llyn, the outlet or efflux of a lake." Hence *Bala-deulyn*, (from whence Edward I. issued some of his Vandalian edicts in the year 1284,) in Snowdon, that is, *The Bala*, or outlet of two lakes. "Selim" may inquire into the meaning or derivation of *Bala*[2] Clava, a seaport in the Crimea, noted for its unhealthiness. This may have

[1] See Dr. Pughe's Dictionary, *sub voce* "Bala."—ED. CAMB. JOUR.

[2] This proves that the dialect used by the people was the Cymraeg; in Erse or Gaelic the name would have been Cala.—ED. CAMB. JOUR.

more to do with Irish than with Welsh. The numerous *Ballys* of Ireland have no identity with our *Bala*. By metaphor, the term *Bala* was borrowed from the outlet of the lake, and applied to a few scattered cottages erected by the primitive inhabitants of the vale, near the north-eastern corner of the lake, which in after ages grew to be what it is, a regular well built town.

Another observation by "Selim" relates to an "artificial mound of considerable eminence, at some short distance from the eastern end of the lake." He adds that, "on such mounds burial ceremonies were performed, laws promulgated, cases tried, and justice awarded." The "old inhabitants," had he conversed with them either in English or Welsh, might have informed him that they had *two* such mounds, one on the *north* and the other on the *south* of the Dee. That on the north of the infant Dee is situate in the angle of its junction with the more majestic *Trywerin*, which might have afforded Mr. Pennant the notion that it was of Roman origin. The other mound is on the south of the Dee, close to its birth, its *Bala*, out of the womb of the lake Tegid. Mr. Pennant was of opinion that this latter mound was the castelet which Llewelyn II., whom we Mervinians take pride in calling Llewelyn *the Great*, "fortified" in the year 1203, when he was on his return from Powys. This term "fortified," used by Wynne in his *History of Wales*, and by Mr. Pennant echoed in his *Tour*, is not a true rendering of the original "*goresgyn*," the term used by the continuator of Caradog's History of the Prince of Wales. Whether Llewelyn *fortified* or *demolished* the Castle of Bala I leave the word "goresgyn" to explain. The castelet, however, has disappeared, and all that remains of either mound is only an earthen frustrum of a cone of considerable dimensions. That on the south of the Dee, near the *Bala* of the lake, was anciently called "Castell Gronwy Bevr o Benllyn" (Gronovius Pulcher of Penllyn). Whether *Gronwy Bevr*, as well as Tegid Voel,[3] was a sprite of heathenish allegory, determine who may. He is recorded, in the annals of spurious history, to have been transfixed by the poisoned javelin of Llew-llaw-gyffes, at Cynvael, near Ffestiniog, during that most mythological era of all Cambrian eras—the fifth century.

I conclude my cursory observations on "Selim's" contribution to your *Chronicle* by assuming an anagram of his signature, which in reality may be no anagram at all. MILES.

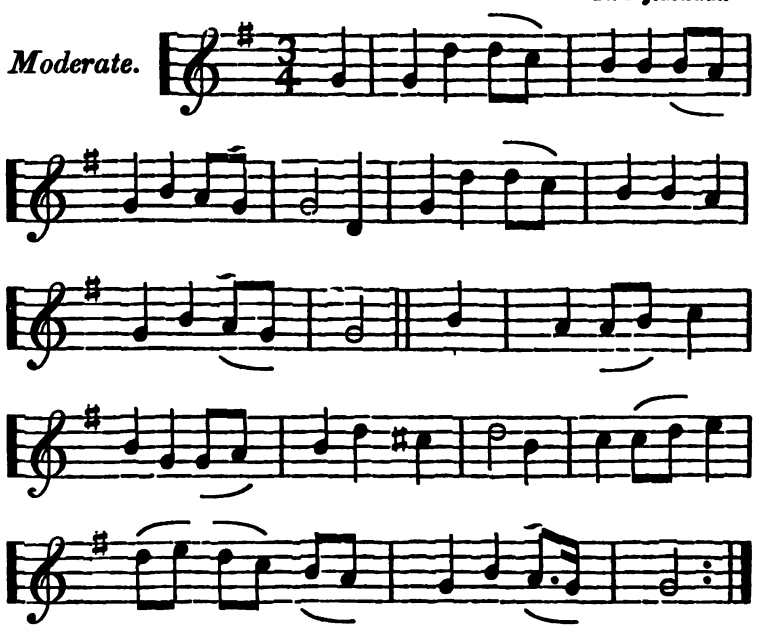
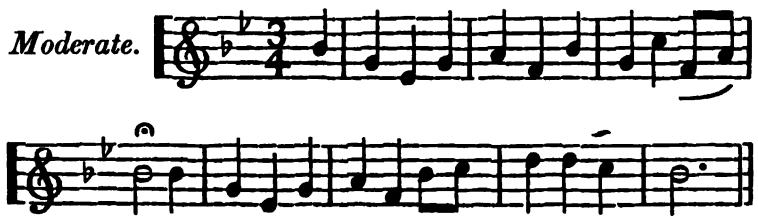
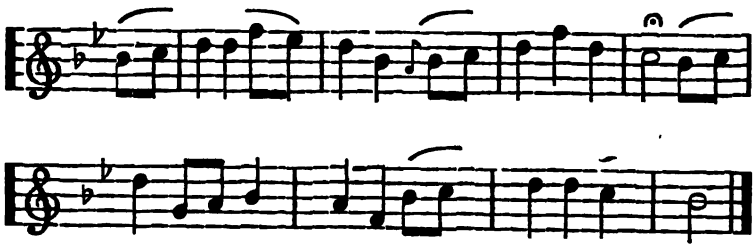
Sept. 1, 1836.

[3] The Saxons, and their descendants the English, have had their heroes of romance, as well as the Welsh. They have had Woden, Guy of Warwick, Robin Hood, Tom Hickathrift, Jack the Giant-killer, and scores of others, no doubt "good fellows every one."

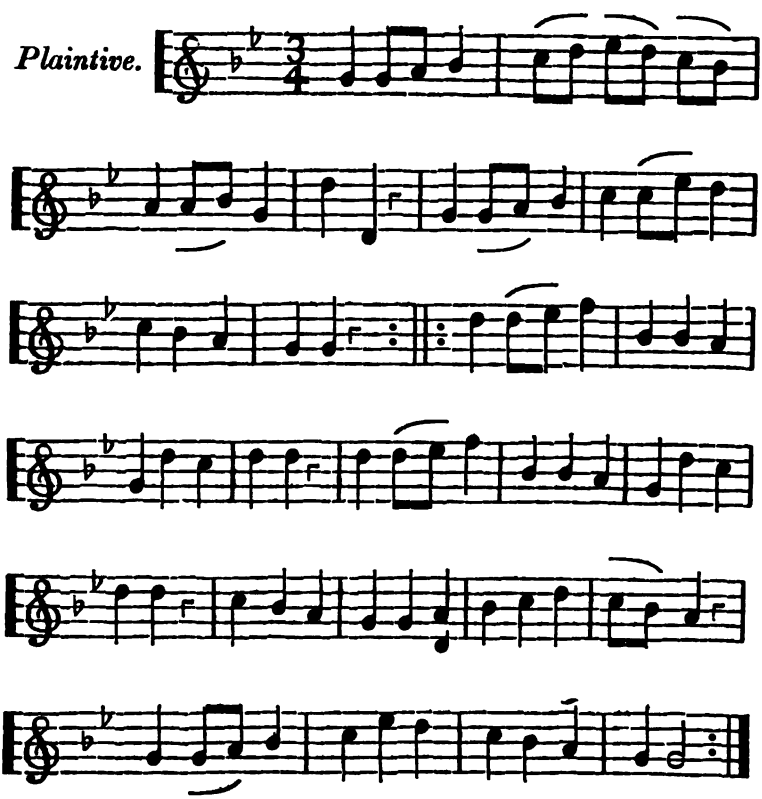
MUSIC.

ANCIENT WELSH MUSIC.

X. TON CAROL.

Yn Ngedewain.

XI. CAN MLYNEDD I 'NAWR, NEU ROWLANDS.

XII. MORFA RHUDDLAN.

Fel yi cenir mewn rhai mannau o'r Gogledd.

Plaintive.

CWYN CARIAD.

I.

Clyw, O Ferch, ddelw 'm serch! annerch o enaid;
Troi 'st yn ddu 'r cariad cu, a chanu 'n ochenaid.
Oedd un law drwyr dref draw i daraw 'n annhirion?
A'i rhaid rhoi 'mhleth, at y peth, ddwrn yr eneth union?
Yn wir d'wg ddagrau ddwg i'r golwg o'r galon;
Heb dy hedd af i'm medd, i orwedd yn wirion.

II.

P'le mae'r gred, gofus ged, addaned oedd anwyl?
A'i sî a siom yr ammod drom unasom ryw noswyl?
Balm a mêl roed yn sêl ar gwrel ac arian;
Troes y rhôd! ofer fod, gosod y cusan.
Yn iach i'th wedd:—dyna 'm medd, oer agwedd ar agor:—
Dywed di—fy Mun i mi, a wyli ar f'elor?

III.

Pan gweli sail y bedd ar drail, a'r adail mor hoyw-deg,
Ac uwch y tir ysgrif hir o'r gwir ar y garreg;
Mai d'achos di, grenion gri, fu gwelwi 'r fau galon;
A'i dyna 'r pryd daw gynta 'i gyd iaith hyfryd o'th ddwyfron?
Gorchwyl gwan rho'i llef drwy'r llan—rhoi 'r fan yn sfonydd;
Rhy hwyr serch felly Ferch,—i'm llanerch bydd llonydd.

Iuan Ddu Glanalun a'i cant.

POETRY.

LINES ON CILGERRAN CASTLE, PEMBROKESHIRE.

DARK o'er the vale, where Tivy's silvery flood
Glides swiftly onward to the billowy main,
Thy hoary towers, Cilgerran! long have stood,
Frowning, in pride majestic, o'er the plain.

Record of grandeur mouldering to decay!
O'er thee let pity heave her tender sigh—
Weep o'er thy scenes of splendour past away,
With all thy pomp of pristine chivalry.

Oft from thy walls, where gloomy silence reigns,
And drowsy echo starts at every tread,
In crested plumes, o'er Cambria's wild domains,
Have far-fam'd chieftains poured the conflict dread.

Oft in thy court, whence Time's relentless hand
Still daily—hourly—steals some wreck of pride;
The lordly warrior stood in stern command,
While youthful combatants in prowess vied.

Oft on thy towers, where ruin holds her sway,
And mocks the sturdy strength that once was there,
Firm stood th' embattled host in dire array,
And Freedom's standard floated in the air.

Oft in thy halls, where not a sound is heard,
Save where the blind bat wings his drowsy flight,
Or from the ivy starts some twittering bird,—
Here mirth and music cheer'd the hours of night.

Here whilom oft the wassail's spicy bowl
Dispell'd the gloom a day of toil had shed,
Pour'd fresh enchantments o'er the wearied soul,—
Drew bursts of humour from the aching head.

Here oft, a day of care or pleasure o'er,
Some amorous youth, in chivalry renown'd,
Light as his heart, tripp'd o'er the mazy floor
To the soft harp's exhiliarating sound.

Here too he press'd some gentle damsel's hand—
Caught the bright flashes, beaming from her eye;
Each bosom touch'd by Love's inspiring wand—
She rous'd the swain to deeds of chivalry.

But, ah! reflection leads me far astray,
For memory loves to muse o'er days of yore;
Thy pomp, Cilgerran! far has past away!
Thy days of glory will return no more!

LEGENDARY LORE.

UNPUBLISHED TRADITIONS OF GLAMORGANSHIRE.

By Morgan Rhys, Ystrad Owen.

I.—JOHN GOODFELLOW.

In the midst of Maes Syward Forest, in the parish of Llandunwyd, near Pontyfon, is a path about half a mile long, which, according to the report of old people, was much traversed in former times. There is here also a pit about ten yards deep, at the bottom of which is a spacious room, as if an excavation had been made with the view of seeking for ore. Old people maintain that this was John's abode, from whence he issued out at night to frighten the neighbourhood. They believe, moreover, that a subterraneous passage leads from the bottom of the pit to the old castle, or Castell Gwilym, which is situate in the said forest. The guise under which Sir John Goodfellow made his appearance was that of a red cloak, with a cocked hat, after the manner of military officers. Occasionally he held his naked sword in his hand, at other times it was sheathed: and he appeared sometimes on horseback, as if prepared to rush into battle.

In those days, the slightest motion on the part of the beasts of the forest would cause such terror in the hearts of those who witnessed it, as to make their hair stand on end like a hog's bristles, from the impression that it was Sir John Goodfellow who was then abroad. It is quite impossible to divest old people of this traditionary belief respecting Sir John Goodfellow to this very day.

II.—WAKES.

We shall now describe the old mode of celebrating the wakes in this neighbourhood. The first thing they did was to hoist a birch bough on Easter Monday (the birch was selected because it was the straightest of all the trees). On the morning of the above day the ladies met in the church-yard for the purpose of decking the bough with

ribbons, and the most honourable lady in the parish placed on it the handsomest rosette, whilst all the other girls contributed ribbons according to their means. When the women had finished their task of decking the birch bough, they were assisted by the men in lifting it upon the cross in the church-yard, in the presence of all the other parishioners, whilst the harpers were playing appropriate airs. Great was the joy of the whole parish on the occasion. Having thus placed it, beautifully decked, on the cross, they set watchmen to guard it for four days and four nights, lest it should be stolen. For it was considered a great disgrace for ages to the parish that lost its birch, whilst on the other hand, the parish that succeeded in stealing a decked bough, and preserving its own, was held up in great esteem. Old people say that the parish of Llanddunwyd enjoyed this honour. According to usage, no parish that had once lost its birch could ever after hoist another, until it had succeeded in stealing one that belonged to some of the neighbouring parishes. Easter week was spent amidst the greatest joy and amusements. At daybreak on Easter Saturday the mistresses and their maids arose in order to finish their work by two o'clock in the afternoon, the time fixed for meeting in the pavilion or church-yard, to commence dancing, which was continued until sunset, when all departed for their respective homes. Musicians were hired for this dance, that is, a harper and a fiddler; and great was the desire of both old and young to witness the periodical return of this festive season.

III.—MORRIS DANCE.

It was necessary that there should be twenty-four young persons, handsomely dressed, for this purpose; that is, twelve young men, and the same number of the other sex. The youths of the parish in which this entertainment took place, invited to their aid such young persons from an adjoining parish as possessed skill and capacities for the dance. It was incumbent upon them to understand perfectly the tones of the harp, and various other matters, since they had many ceremonies to perform, and the more

they performed for their wages, the more they were regarded as champions. Each of the young men had a shirt of fine linen, with two knots of ribbons on each arm, and on the young women's heads were arranged several such knots, which on the occasion were considered very ornamental. It was necessary that each couple should be equally acquainted with the strains of the harp. Old people testify that youths were the best adapted for this diversion. The largess bestowed upon the harper in anticipation of this time was a handsome new hat, with a silver lace around it.

IV.—WIL HARRY MILES

Of the town of Llantrisaint. This man was here regarded as a prophet. He said that the original name of Llantrisaint was y Dref Ddu, or Black Town, and that the old town was situate on the plain below the present one, and that on the spot now occupied by Llantrisaint there was no edifice, except the castle and church only. It is reported that Wil was troubled every night of the year by the ghost of Betty Morgan of Tal y Garn Fawr, near Llantrisaint. The ghost, it is alleged, used to come to the window of his residence and awaken him, and when Wil looked towards the window he beheld the ghost on one of the boughs, or on the furcate stem of the apple tree. Wil declared that she was of a beautiful form, so much so that he felt greatly inclined to give her a kiss, and that he was only restrained from doing so by the consideration that she was a ghost. Her explanation to Wil was that she dwelt by day above Aburthin, near Pontyfon, and at night in the town of Llantrisaint.

It is said that the first inhabitants of Llantrisaint had black hair, beard, and eyes, and that a rim of cærulean hue encircled the black part of their eyes. There were three reasons why they were called "the Black Army:"—1. They were so called because of their black eyes, &c., as above. 2. Because their dress was black, like that of Cynan Ddu, or the Black Giant. Some persons under the influence of intoxicating drink are heard to boast of the bravery of this man. 3. They were thus designated on

account of their valour in battle, which was demonstrated in the conflict that took place on the walls between them and Gwaun Fisgyn; and it is said that the English gave them the name of "Black Army," because they had suffered much under their victorious power in many a battle.

This story I received from the mouth of old Ieuan of The Court, who is nearly a hundred years old. And wonderfully strong is the belief of old people in this spectral tale, and the prophet Wil Harry Miles.

V.—BATTLE BETWEEN THE ENGLISH AND PEOPLE OF GLAMORGAN.

It is said that one battle began on a piece of ground in the parish of Llanbad-ar-fro, called Maes y Saeson (Plain of the English), where there was much shedding of blood, and throughout the day there was such a frightful carnage that on the following day they cast the slain into the river to form a bridge over which they might cross. On this second day the battle recommenced at a place called Cae y Buarth Glas (Field of the Green Yard), in the parish of Pendoylwn. There is here a small fort in the shape of a horse-shoe, and a deep fosse with water in it. It is now used for a garden. In tilling it there were discovered iron balls, each of about five pounds in weight. In the vicinity there is a village of the name of Llebutrotrist (the place where was a sad event), and this is the spot where, it is said, the soldiers of Glamorgan were totally defeated by Oliver Cromwell. The English, it is reported, proceeded from Pendeulwn to the church of St. Mary of the Mountain, and settled at a place afterwards called Tref y Saeson (Town of the English), near the castle of Madog ap Gwrgan, on the Ruthyn Mountain. Having remained in security for some time, they marched about seventy miles in a western direction to a place called Rhiw y Saeson (Saxon Slope), in the parish of Margam, where they were worsted by the Welsh; the Welsh had been forced to flee to the top of a precipitous mountain, from whence, when the English occupied the slope beneath, they hurled such a shower of large stones as caused them much injury.

VI.—CAVES

In the parish of Llandyfodawg Fychan. There is a crag here on a mountain called y Dymbych, which is surrounded by two rills, Nant Hyfi and Nant Dymbych. There are here five perpendicular pits about ten cubits deep. According to tradition there is here a chest full of treasures, guarded by two ravens. When explorers with candles in their hands approach the chest, the black ravens go to meet them, and extinguish the light, so that they cannot lay hands on the chest. The soothsayer, James y Wilar, had predicted that a certain time must be awaited ere the hidden treasure can be obtained from the middle of Dymbych Crag; and that it will be a red-haired girl, in the act of gathering moss to stop up the oven, who will find the road that leads to the cave, and that this will be the time when the gold and silver will be brought to light, and the two ravens be set at liberty from their long guardianship of the hidden chest. Many bold men of the neighbourhood have at times endeavoured to discover the treasure. One of the last party is now nearly a hundred years old;[1] his companions on the occasion, he says, were Shenkin Dafydd, the weaver, Llywelyn Llywelyn, the hooper, of Buartha, and Morris, the tiler, of Pant Gibwn. For the purpose they took three bell-ropes, and four candles of two pounds weight, and three papers in each. Two conducted the others to the bottom of the pit. At the bottom nothing was to be seen but the bones of sheep. They continued their search for three days, and discovered that the five pits communicated one with the other at the bottom. Many, they said, were the rooms, and possibly they had not seen half the number. They at last gave up the search in despair, believing with the soothsayer, that the appointed time had not yet arrived.

[1] This paper was written A.D. 1842.

(To be continued.)

CORRESPONDENCE.

WELSH ORTHOGRAPHY.

To the Editor of the Cambrian Journal.

Sir,—You are well aware that for the last fifty years,—ever since the appearance of the first edition of Dr. Pughe's Dictionary,—the subject of Welsh orthography has been much agitated; and, although the first agitators have long disappeared, and left the arena to others, the question still engages a considerable share of public attention, and it is not probable that it will soon be satisfactorily decided. Among those who have distinguished themselves in connexion with this matter, your correspondent "Nicander" holds a prominent position.[1]

. . . . . .

It is pretty evident that what "Nicander" means by "the peasant orthography," is the orthography of the late Dr. Owen Pughe; but one is at a loss to know in what respect the epithet "peasant" can be applied to that system; for, certainly, Dr. Pughe, the founder, was not a "peasant" in any sense of the word, but one of the landed gentry of the Principality, a F.A.S., and a D.C.L. of Oxford. Moreover, Thomas Charles, Walter Davies, Simon Llwyd, Tegid, Blackwell, Hughes of Bodfary, D. E. Jones, R. Williams of Llangadwaladr, J. Williams ab Ithel, and Griffith Edwards, have all of them been graduated at one or other of our Universities; and to these illustrious names we may add Carnhuanawc, Isaac Jones, I. G. Geirionydd, D. Silvan Evans, Thomas Rowland, and others, who, though not having been, strictly speaking, members of a university, are known as scholars of sound acquirements and undoubted abilities. None of these gentlemen are "peasants," if *learning* be the redeeming quality; and yet have they all given their sanction to what "Nicander" designates as a "peasant and vicious orthography." And to the same class must also belong Dr. Davies and Goronwy Owen, whom he has so conspicuously placed at each end of his imaginary golden chain of writers after his own heart.

Excepting the above names, I confidently ask what other clergymen have done worth mentioning in the field of Welsh literature during the last half century? As for the productions of "Nicander's" school, "from Dr. Davies to Goronwy Owen," and from Goronwy Owen down to "Nicander" himself, nothing, as far as my knowledge goes, but a few works on *practical divinity*, with some occasional pamphlets, most, if not all, of which are mere translations from other

[1] A portion of our correspondent's letter has been omitted here, as being somewhat irrelevant to the subject in discussion.—Ed. Camb. Jour.

languages, has been attempted; and, judging from certain indications in their writings, I really believe that some of the members of this school would gladly deprive the poor Welshman of every other information whatever, at least in his mother tongue. With respect to our works of history, arts and sciences,—the *Mabinogion*, and the ancient laws of the Cymry as preserved in the Triads, in the maxims of Catwg Ddoeth and Geraint Vardd Glas, and in the Codes of Dyvnwal Moelmud and Hywel Dda, in the Meddygon Myddvai, and in the Analysis made by Edeyrn Davod Aur, &c.,—they are written in an orthography widely different from that of "Nicander's" *orthodox* school; but still the orthography of these ancient documents is admitted on all hands to be "truly national," and contains almost everything that may be called valuable and important in our literature, until we come to the *Idrisonian age*, which gave birth to that "orthography, style, and idiom" so much deprecated by your correspondent.

Another point, on which "Nicander" lays great stress, is that the "orthography of the Bible and Prayer-Book" is "the truly national one,"—a statement which, in my opinion, is palpably erroneous. Nothing can be "truly national," according to the ancient laws of the Cymry, "whether it be a song, tradition, instruction, or anything else," (*orthography* of course included,)—nothing "shall be deemed of legal importance, or constitute any authority, unless ratified by the protective adoption of a Gorsedd of efficiency of the bards of Britain,"—in other words, before anything can be "truly national," it must have been "enacted by the general voice of the country" (*rhaith gwlad*). Now, if the orthography of the Bible and Prayer-Book is "truly national," it must, at some period or other, have been "enacted by the general voice of the country in a Gorsedd of efficiency of the bards of Britain," which, it is evident, has never been the case, for the country at large has never had a voice in the adoption of that orthography, nor, indeed, of any other, except "that of Edeyrn Davod Aur," unless passive consent be considered as an expression of that voice; and, if this be granted, even "Nicander" himself must admit that the *Idrisonian*, or *etymological system*, is in full possession of the field.

"Nicander" speaks of the orthography of the Bible and Prayer-Book (without referring to any *particular edition* of either), and of the orthography "of our best writers from Dr. Davies to Goronwy Owen," as if they were essentially the same, which clearly proves one of two things,—either that "Nicander" purposely conceals the truth, or that he is perfectly unacquainted with the orthography "of our best writers from Dr. Davies to Goronwy Owen." Let him take either horn of the dilemma. This period, from the first appearance of "Llyfr y Resolusion—wedi ei gyfeithu yn Gymraeg y gan I. D." in 1632, to the first appearance of the "Diddanwch Teuluaidd" in 1763, which contains the works of G. Owen, includes some 131 years. During this period some *eight editions* of the Welsh Bible and

Prayer-Book have been published, besides several separate editions of the latter, with perhaps a few unimportant translations of theological pamphlets on practical divinity. If we include the first translation of the Bible by Dr. Morgan, in 1588, Dr. Davies being then about eighteen years of age, and the first and second editions of Dr. Parry, in 1620 and 1630, we have some *eleven editions* of the Welsh Bible, "from Dr. Davies to Goronwy Owen;" and we can easily prove that none of these are uniform in point of orthography; and as for the small and insignificant pamphlets of the period, they are still much more diversified in that point of view. These are facts, the accuracy of which any one possessed of the necessary means may verify for himself. When "Nicander" therefore refers Welsh writers to the "Bible and Prayer-Book," and to the pamphlets published "from Dr. Davies to Goronwy Owen," to find the standard of orthography, it is much the same (since he does not specify *what edition* and *what book* he means) as if he were to send us to the primeval chaos to find order. Had he been a little more specific in his directions, and referred us to the *last*, or some other *particular edition* of the Bible and Prayer-Book, we could easily understand him; but this did not serve his purpose, as it would have undermined the foundation on which he has constructed his favourite system, which, he would perhaps believe, "is sanctioned by two centuries of learned writers." But we have already seen that the "two centuries" were only 131 years, during which time no *two books* can be found which follow the same orthography; and, indeed, it would be a very difficult task to point out a *single author* that flourished during that golden period who is consistent with himself. Thus we are left as much as ever in the dark respecting the "truly national" standard of orthography.

Should "Nicander" feel inclined to say that he refers to the *last edition* of the Bible and Prayer-Book, *i.e., his own*, then we are ready to prove that the orthography of that edition is as different from that of the books published during the period of "Nicander's" favourites, as it is from that of the Idrisonians; and, consequently, that there is no more "stability, solidness, and good taste" in the one than in the other, if the want of *uniformity* is a sufficient reason for denying them those good qualities.

Now I should like to be informed why the Welsh ought to follow the orthography of the Bible and Prayer-Book as the standard of their national orthography more than the English; for we all know that the "orthography and style" of English writers generally differ as much from that of the English Bible and Prayer-Book, as the Idrisonian system differs from that of the Welsh Bible and Prayer-Book; and be it remembered, the English Bible is an *authorized* version, which the Welsh translation is not; and yet no edition of the former, during the present or the last century, has followed the spelling and other minutiæ of King James' Bible, a translation produced by the combined labours of nearly fifty of the most learned

English scholars that ever lived; but still the Welshman of the nineteenth century is branded with ignorance and want of erudition, if he does not implicitly follow the orthography adopted, without any authority or public consent, by Bishop Parry, nearly two centuries and a half ago!

As has already been intimated, "Nicander" is most anxious that the *Gwyddon* should be conducted as the organ of *his* "truly national orthography of the Bible and Prayer-Book," notwithstanding the many and glaring inconsistencies of that system, if system it may be called. I think that I have already shown, as, indeed, you have yourself done, that the orthography of the Bible and Prayer-Book was never "national;" and that it is quite as unstable, unsolid and vague as the Idrisonian system, and, therefore, proved that it can never be the proper standard of our national orthography.

I wish it to be clearly understood that I do not write thus from any particular sympathy with the Idrisonian system; but I wish to have fair play to all, and no favour to any one, being, at the same time, sincerely anxious to see the Welsh orthography firmly settled, by a competent authority, on fixed and sound principles; but this can never be the case, unless all parties are prepared to lay aside their respective prejudices, and be ready to make every reasonable "concession" for the sake of general uniformity.—I remain, &c.,

GWYDDON GANHEBON.

MISCELLANEOUS NOTICES.

NOTES AND QUERIES.—A correspondent writes,—"Much curious and interesting matter regarding the literature and customs, &c., of Wales, might be elicited from persons who have much information, but who are averse from contributing elaborate disquisitions in the *Cambrian Journal*, yet would willingly transmit something to the Editor, if a corner of that periodical were devoted to NOTES AND QUERIES." We need hardly say that we shall feel much pleasure in meeting the writer's wishes on this head.

THE OSSIANIC SOCIETY.—This Society, which was instituted at Dublin in the month of May, 1853, has for its object the publication of ancient Irish Manuscripts, especially such as contain poems, tales, and romances, illustrative of the Fenian period of Irish history, accompanied with literal translations and explanatory notes. It would appear that no period in the annals of Ireland is so neglected by archæologists, and unknown to the general historian, as that in which

the warlike Fenians so conspicuously figured. And, although these productions, whether they assume the prose or the poetic form, cannot be regarded as authentic chronicles of the important era to which they relate, yet, in common with most documents of the kind, they may be presumed to contain some germs of historic truth, intermingled, of course, with a large amount of the fabulous and the supernatural. It should always be borne in mind that every literature is valuable which proceeds from the heart and feelings of a people, and throws light upon their manners, habits, social condition, and religious notions. The Ossianic Society therefore was formed with the view of preserving these ancient records; and it has already placed the first volume of its "Transactions" before the public, and that in a manner that augurs well for the future welfare of the institution. This volume contains a poetical and prose account of the *Battle of Gabhra*, or Garristown, in the county of Dublin, fought A.D. 283, in which the Fenian forces of Ireland were conquered, and their ranks finally broken up; ably edited from an original Irish Manuscript, with introduction, literal translation, and notes, by Nicholas O'Kearny, Esq. We may add that the Council of the Society consists entirely of Irish scholars, and the annual subscription which constitutes membership and ensures a copy of the "Transactions" is very inconsiderable. We wish the Ossianic Society all possible success, and hope soon again to have an opportunity of expressing our opinion more at large on the merits of its publications.

Is Snowdon or the Crimea the Colder?—Much speculation has been rife as to the possibility of brandy freezing in the Crimea. A few weeks ago two enterprizing gentlemen, one from Ashton-under-Lyne, the other from Caernarvon, made a winter ascent of Snowdon. The snow on the mountain was nearly three feet in depth, and the ice in many places lay in sheets more than half a mile in extent. The summit was attained by great exertion in two hours and a half. There was a cloudless sky, and an excellent view was obtained. A strong easterly wind prevailed, and the cold was intense. Not only the mountain streams, but the spring at the stable near the top was entirely frozen, and the travellers mixed some snow with their brandy, which froze hard in a few minutes. The descent was made in an hour and a quarter.

REVIEWS.

THE LIFE OF JULIUS CÆSAR. By the Ven. JOHN WILLIAMS, A.M., Archdeacon of Cardigan. London: G. Routledge & Co. 1854.

The invasion of this country by Julius Cæsar may justly be regarded as one of the most important epochs in our annals; it is, therefore, of no small importance that we should be rightly informed of it in its various aspects and bearings. It was in itself grand and instructive, bringing out and contrasting vividly the respective powers and resources of the two people, and was attended with results which affected our national institutions more or less for full four centuries. Historians in general, when they undertake to describe the event in question, are too apt to content themselves with the simple narrative of the *Commentaries*, without ever giving themselves the trouble to examine authorities which differ in some respects from that of Cæsar, or at least they never attempt to reconcile the apparent discrepancies. There is an account, embodied in our Chronicles and Triads, which, though it agrees in the main with that of Cæsar, yet differs so materially from it in some of its details, as to suggest a totally distinct and independent source of derivation. It seems clearly to have come down by tradition, whether written or oral, from eye-witnesses of the scene. One of the greatest points of difference between the two accounts is this—that whereas the *Commentaries* mention but two descents as having been made by Julius Cæsar upon our shores, the Welsh "Bruts" speak of three. The Archdeacon, who receives the authority of the Triads, is disposed to attribute the contents of the Chronicles solely to "the strong imaginations of Geoffrey of Monmouth," and passes them by unnoticed. But surely the triadic expedition of the Roman warrior is no figment of Geoffrey's mind. It is distinctly mentioned by Nennius; and, from the manner in which he introduces the word cetilou, cethilou, (cethrawr,) as that used by the Britons for *sudes ferreas*, we are justified in supposing that he translated his narrative from the Welsh —perhaps he met with it in "the ancient books of our ancestors." We do not attempt here to harmonize the two accounts, but we insist upon the necessity of giving each its due weight. Each, no doubt, takes a colouring according to the respective views and wishes of the parties concerned, even as in our own days a material dissimilarity is sometimes perceptible between the despatches of two great commanders of hostile forces.

That Cæsar has over-coloured his successes in Britain is not only manifestly seen in our native records, but is also testified by Latin writers. For instance, Lucan feels himself justified in placing in the mouth of Pompey the famous line,—

"Territa quæsita ostendit terga Britannis,"

which points to a defeat as clearly and as strongly as the language of G. ab Arthur,—to the effect that he was completely routed in a battle in which the mould was drenched with the blood of the slain, "as it is when the south wind dissolves the snow on the coast of the sea," and compelled to seek refuge in his ships.

Our author, though, as we have observed, he entirely discards the authority of Geoffrey of Monmouth, has sifted and fairly analyzed the merits of other documents, and takes a sensible and impartial view of the extent of Cæsar's successes, as follows:—

"It is clear to every unprejudiced reader, that Cæsar's attempts upon Britain were signal failures. Without dwelling upon the first expedition, which might be regarded as only tentative, the progress of the army during the second campaign was far from corresponding with the usual success of the general, the valour and discipline of his veteran legions, and the extent of the preparations for the invasion of a world hitherto unknown. A more efficient army than that which Cæsar transported into Britain, is scarcely to be found in the records of history. It probably amounted to thirty thousand foot soldiers, supported by two thousand cavalry,—a force superior to that with which Hannibal descended into Italy, and almost equal to the gallant army which Alexander conveyed across the Hellespont, and which swept through Asia with the velocity and force of an irresistible torrent; nay, more—it was a force far superior in numbers, and equal in discipline and valour to the army which Cæsar led into the field on the decisive day of Pharsalia, and whose victory gave the empire of the world to the Cæsars. Yet it failed to make any impression worth mentioning among the trophies of the great Julius. During a whole summer's campaign it never was enabled to advance a hundred miles from the shore, and its path through Britain was as narrow as it was short. It would be useless to impute this slow progress to the want of provisions, or to the barbarous habits of the enemies. The country was extremely populous, covered with human habitations, the fields teeming with corn, and, according to Halley's demonstration, ripening in the fields of Kent at the same period with the present harvests of that district. There were flocks and herds in abundance, and these, with plenty of corn, are the principal requisites for the maintenance of a hostile force. Even when the cautious general of the Britons discovered, from experience, that his infantry could not cope successfully with the skill and disciplined valour of the legions, he dismissed them all, and reserved only four thousand war chariots and their equipment. But four thousand war chariots mean eight thousand warriors and eight thousand horses, and the field service of this irregular force was so effective as absolutely to check all the demonstrations of the Roman cavalry, and to confine the operations of the invaders to the ground which their infantry could traverse. Success, to a certain extent, was obtained by the Romans, but not that success to which Cæsar and his army were accustomed. The first proposals for accommodation advanced by Cassibelaunus were accepted with pleasure, on the express grounds that he could not be forced to submit in the course of one campaign. There was an idle parade of exacted hostages, and a tribute demanded, which could not impose upon any one. The great chief was left in possession of his power. And the only means by which Cæsar could protect the rebellious Trinobantes and their prince, was an order from Cæsar, forbidding him to meddle with the clients of Rome, an injunction not likely to be long observed when the patron's arm was withdrawn."—pp. 198–200.

In the accounts which modern historians give us of early Britain, there is no sufficient discrimination of tribes. Those with whom Cæsar fought are all characterized as Aborigines, and what is said of them is attributed to our remote forefathers. Whereas the fact is, that the Roman general never encountered the Cymry; they were in the western parts of the island. The people with whom he more especially came in contact were Belgic tribes, recently imported into the country. With these Caswallawn, or Cassivelaunus, a Lloegrian prince, whose

territories bordered on the Thames, had been waging war, until the common danger of the Roman invasion drove them to elect him as their commander-in-chief. But it was self-interest that mainly suggested this policy, and we cannot feel surprized that his allies on the sea-coast soon abandoned the standards of Caswallawn, and permitted him to finish the war with his own resources.

Asinius Pollio, a contemporary of Cæsar, was of opinion that he gave hasty and rash credence to the reports of other men. This must be of use in our estimate of Cæsar's description of the more inland inhabitants of Britain. It was Comius, the Belgian chieftain of the Atrebates, that served for Cæsar's medium of communication with the natives, and it was, doubtless, on his testimony, that the general assigns the palm of superior civilization to the Kentish Belgæ. But, surely, the evidence of Diodorus Siculus ought to have, at least, equal weight with that of a member of a hostile and jealous tribe in respect of the older inhabitants. Of these the former writer observes that "they are both exceedingly hospitable, and, on account of their intercourse with foreign merchants, civilized in their mode of life;" a statement which is widely at variance with that of Cæsar,—that for the most part they did not sow corn, and went about clothed in skins.

The Archdeacon's Celtic erudition has been serviceable to him in his attempt to identify the harbour from which Cæsar sailed in his expeditions to Britain.

"Although," he remarks, "Halley and Horsley were undoubtedly right in fixing on the right spot, they would have further confirmation had they known that one of the commonest names of a harbour is, in Gaelic, Cala; and that the Portus Ictius of Cæsar, still retained its old name of Cala-is. The old Irish form is Kala*dh*, the *dh* being quiescent. The favourite name of the Romans for a harbour was Port-us, a name also used both by the Cymric and Gaelic races, while 'Aber' is peculiar to the former, and Cala to the latter. It is not uncommon to find them both conjoined, as in the well-known name of Port-in-gal, the old name for the great harbour of Oporto; which remains a lasting token of the first part of the word, while the conjoined parts designate the present kingdom of Portugal."—p. 208.

So much of our space has been taken up with observations on the subject of Chapter XI., that we have none left for any on the remaining portion of the work, save the remark that it seems to have been written carefully and impartially, with earnest regard to truth, and a desire to delineate faithfully, as well as graphically, the eventful life of "the foremost man in all the world." We heartily recommend the volume.

GWIRIONEDD Y GREFYDD GRISTIONOGOL O WAITH HUGO GROTIUS. A gyfieithwyd gan EDWARD SAMUEL. By D. SILVAN EVANS. Third Edition. Caermarthen: W. Spurrell. 1854.

The language and idiom of this little volume are beyond all praise —and most worthy to be imitated by our modern translators. We beg to thank both the editor and publisher very sincerely for having thus furnished us with a new edition of Samuel's *Grotius*. It deserves an extensive sale.

THE CAMBRIAN INSTITUTE.

It will be inferred from the order of our papers that we had commenced to print the Journal in a Monthly form, according to the announcement previously made. This indeed was the case; but, in consequence of a very earnest remonstrance on the part of several of our most influential supporters, we have been induced to abandon that plan, and we once more return to the Quarterly arrangement with which we began.

Another hint has been given to us, which is really important, and which we will not fail to act upon, as far as is practicable. It is, that we should make the Journal the organ of the whole Celtic family. In these days, when so much attention is paid to the study of Celtic literature, it is very desirable that there should be one common ground, where the Cymro, the Armorican, the Gael and the Hibernian can meet, with the view of comparing the literary treasures of their respective countries. It is in this way that the cause of Celticism, as a whole, can best be advanced.

A highly valued correspondent writes as follows :—"I beg to suggest the foundation of a *permanent* fund for the Institute, by means of the Governors' donations, and investing it in property which will return an interest of five per cent., being convinced that this is the only way to insure the prosperity of any literary institution for any length of time. I beg you will lay my proposition before the Patrons and Council, and submit it to their approbation. I think it not improbable that, on this plan, all true friends of Wales will readily support the Institute, and that several Governors would perhaps generously give more than the common donation of £10, and probably exceed that sum as far as £50 or £100. I can truly say with regard to myself, that if I had not been so much injured by a ruinous lawsuit, in addition to the heavy pressure of single and double income

taxes, I would have devoted £1000 to the first formation of such a nucleus.

"For the printing I should advise the devoting *all* the subscriptions of Ten Shillings and One Pound, and print only so many pages as the amount of the subscriptions each year will cover, and *not bind* ourselves to 380 pages per annum. For otherwise we shall only get into difficulties.

"I cordially adopt the proposition of the *Cymro uniaith*, for we thereby place the antiquities of Wales in the hands of those most interested in their preservation."

ERRATUM.—COELBREN Y BEIRDD.—An error has been inadvertently fallen into in reference to the Coelbren letters noticed at page 32, which we here beg to rectify. The letters MCL were made to represent the date 1550, and our observations were framed accordingly, whereas, if they really refer to any date, it should have been 1150. This would take us back to the reign of Stephen. Now we should like to know from some of our Merthyr friends whether, judging from the material and fashion of the piece of furniture on which the letters are engraved, it is possible that it could be so old. This is a subject that ought to be thoroughly investigated, since the article in question affords the only monumental evidence relative to the Bardic character that we know of; and we sincerely trust that some one will take the matter in hand, and favour us with the result of their inquiry.

THE

CAMBRIAN JOURNAL.

ALBAN HEVIN.

SUMMER SOLSTICE.

HISTORY.

THE TRADITIONARY ANNALS OF THE CYMRY.

Chapter VII.

FROM PRYDAIN TO DYVNWAL MOELMUD.—COLONIES.

There are two immigrations alluded to in the Genealogy of Iestyn as having taken place in the interval between Prydain and Dyvnwal. The Triads speak of three more, which, from the fact that those who composed them were permitted to settle here under certain restrictions, seem to claim precedence, of the Coranians especially. They are thus recorded:—

"There are three refuge seeking tribes that came into the Island of Britain under the peace and by permission of the nation of the Cymry, without weapon, without assault. The first was the tribe of the Celyddon in the north; the second was the horde of the Gwyddyl, and they are in Alban; the third were

the men of Galedin, who came in the naked ships[1] into the Isle of Wight, when their country was drowned, and had lands assigned them by the race of the Cymry. And they had neither privilege nor claim in the Island of Britain, but the land and protection that were granted, under specified limits. And it was decreed that they should not enjoy the immunities of the native Cymry before the ninth generation."[2]

The Celyddon were the old Caledonians of Scotland. The name signifies "the people of the coverts," and was no doubt given them in reference to Coed Celyddon,[3] or the forest of Caledonia, in and about which they dwelt. They are supposed to have been the same race of people as the Brigantes; and were divided into two nations, the Deucaledones, or Deheu Celyddon, who inhabited the southern part of the country, and the Victuriones, or Chwith Wyr, whose provinces lay northward. That they spoke the Celtic language appears probable, from the circumstance of their being distinguished by these names, as also from the designation of one of their towns, which was situated at the extremity of the wall of Antoninus. Nennius observes that this wall was called in the British language (Brittanico sermone) *Guaul*, and a commentator of the thirteenth century adds that it extended "a Penguaul, quæ villa Scottice Cenail, Anglice vero Peneltun dicitur."[4] Cenail is in the Irish dialect, which is apt to employ the letter C, where the Cymraeg has the P. Bede writes the word *Peanvahel*,[5] which he calls Pictish.[6] In that case there must be a greater affinity between the Cymry and the Picts, than between these and the Scots, with whom, however, they are so constantly associated.

The Celyddon were a brave and hardy race of men, and in course of time made a noble stand in defence of

[1] Probably canoes.

[2] Triad 6, Third Series.

[3] This was probably distinguished at first as Coed Celydd, in the singular number, which signifies the "woody shelter;" the plural termination *on* seems to refer more particularly to the inhabitants, *q.d.*, the "wood of the Celyddon," or of the sylvan frequenters.

[4] See Stevenson's Nennius, p. 19.

[5] According to other versions, Peanuahel, Peanwel.

[6] Bed. Lib. i. c. xii. § 29.

their territory against the Roman arms. The speech with which their general Galgacus is alleged to have animated his troops, preparatory to the decisive encounter with Agricola, is reported in the pages of Tacitus, and is of a nature eminently calculated to work upon the feelings of an excitable people, such as these free mountaineers undoubtedly were.

The Gwyddyl were likewise settled in Alban, or Scotland. The name is almost synonymous with Celyddon, signifying woodmen, or men who lead a venatic life in the woods; and it is not improbable that they were a branch of the same people. Gwyddyl was contracted into Gael, and we see traces of the word in Argyle, *i.e.*, Ardgael, or, according to some old writings, Argathel, and Argail; also in Galloway, anciently written Galwedia, Galwegia, or Gallewathia, from which we may infer what particular localities they occupied.

The men of Galedin appear to have been a portion of the inhabitants of the north-western coast of the continent. The inundation which was the cause of their emigration is probably alluded to in the following Triad:—

"The three primitive adjacent islands of the Isle of Britain; Orc, Manaw, and Gwyth. Afterwards the sea broke in upon the land, so that Mon became an island; and in like manner the island of Orc was so broken as to have become a multitude of islands, and other parts in Alban and the land of Cymru became islands."[7]

The truth of this awful event is corroborated in a singular manner. In the enumeration of the isles dependent on Britain, having mentioned the Isles of Wight and Man, Nennius says,—

"The other is situate at the very extremity of Britain, beyond the Picts, and is called Orc. Thus an old proverb expresses it, when mention is made of judges or kings, 'He gave laws to Britain and its three islands.'"[8]

The proverb here confirms the Triad in regard to the existence of the Orcades as one island, at some period long prior to Nennius.

[7] Triad 67. [8] § 8.

The fact of the influx of the ocean is also confirmed by Florus, who assigns it as the cause of the emigration from Gaul of three different nations, in these words:—

"The Cimbri, Theutoni and Tigurini, exiled from the extremity of Gaul by an inundation of the sea over their territories, went in search of places to settle in wherever they might find them."[9]

It must have been, we suppose, one of these three, and, judging from the name, we should say that they were those here called Cimbri, that sought an asylum in the Isle of Wight, which would be granted them by the aborigines, not only from considerations of humanity, but also on account of their mutual relationship.

The Triad mentions that it was decreed in reference to these three tribes, that they should not enjoy the immunities of the Cymry until the ninth generation. This implies, of course, the enactment of a new law, which, it is not unlikely, was that of Ithel, who is said to have "originally organized the laws of landed property." In that case the tribes in question must have come over before his time.

The mode of reckoning the nine degrees may be learned from the following extract, which has been taken out of Anthony Powell's MS. of Tir Iarll, and is published in the *Iolo MSS*:—

"The ninth degree in ascent will stand in the same privileged position as the ninth degree in genealogical descent; but upon a principle different from that of lineal pedigree; its regulating law being as follows:—

"The first degree, of the nine ascents, is the son of an alien, that is, the son of a foreigner, but a person of sworn allegiance to the British nation and its Lords. A person of this degree is called an alien by descent.

"The second degree in ascent is attained by the marriage of an alien's son with an innate Cymraes.

"The third degree in ascent is a son born from that marriage.

"The fourth degree in ascent is the marriage of that son (that is, a son of an alien, by primitive descent) with an innate Cymraes.

"The fifth degree in ascent is a son born from that marriage; that is, a grandson of the alien by descent.

[9] L. iii. c. i.

"The sixth degree in ascent is the marriage of that son with an innate Cymraes.

"The seventh degree in ascent is a son born from that marriage; being a great-grandson of the alien by descent.

"The eighth degree in ascent is the marriage of that son with an innate Cymraes.

"The ninth degree in ascent is a son born from that marriage, and a great-great-grandson of the alien by descent;—and he becomes the alien by descent, ascendant;—being so called because he has established his claim to the rights of an innate Cymro of the ninth degree, by virtue of successive intermarriages with Cymric ladies of pure genealogy. If this ascendant utter three cries at his birth, the rights attained by him become, thereby, confirmed, though he should die immediately after; and every elder of that family, whether lineally or collaterally connected, will be entitled to the rights of an innate Cymro; and this privilege will, in its retrospective operation, extend to the enfranchisement even of the alien by descent, who may then stand in the position of a Cymro of genuine descent and rank, by virtue of the diffusive rights of his ascendant; and every descendant of that alien by descent, whether lineally or collaterally connected, will be entitled to privileged rank, from the time that he shall have sworn allegiance to the country and its lords; and each of them will also be entitled to five acres[1] in free tenure, according to the primitive customs of the nation of the Cymry, before they arrived in Britain."[2]

The foregoing refers especially to the time of Arthur; nevertheless the genealogical arrangement spoken of is likewise very clearly recognized in the code of Dyvnwal Moelmud, and there is every reason to believe that it originated at a still earlier date. From the Moelmutian Laws we may see moreover what was the relative position of the alien during the process of naturalization.

"Every alien and churl is required to be a sworn man, and appraised to the lord of the territory, and to his proprietary lord; his proprietor is one who shall take him under his protection, and who shall grant him land in a villein-town; and an alien is to be at the will and pleasure of such, until he shall attain the descent and privilege of an innate Cymro; and that is to be obtained by the fourth descendant of his issue by legitimate marriages with innate

[1] The Cymric acre was 160 square perches of 20 feet each.

[2] Iolo MSS. pp. 74, 462.

Cymraeses. And this is the mode of regulating those marriages: namely, the son of an alien, being a sworn man to the lord of the territory, who shall marry an innate Cymraes, by the consent of her kindred, is, by that marriage, in the privilege of the second degree of kin and descent; to their children attaches the privilege of the third degree; and one of those children by intermarrying with a Cymraes of legitimate blood, assumes the fourth degree; a son by that marriage stands in the privilege of the fifth degree, and he is the grandchild of the original alien; and that son, by intermarrying with an innate Cymraes, arises to the privilege of the sixth degree of kins; and a son by that marriage, or a great-grandson of the original alien, is of the seventh degree; and, by intermarrying with an innate Cymraes, attains to the eighth degree, under the privilege of his wife; for it is the privilege of every innate Cymraes to advance a degree for her alien husband with whom she shall intermarry; and the son of this great-grandson, by such marriage, attains to the privilege of the ninth descent; and, therefore, he is called a seisor, for he seizes his land, or his fruition of five free acres, with his immunity and privilege of a chief of kindred, and every other social right due to an innate Cymro; and he becomes the stock of a kindred, or he stands in the privilege of chief of kindred to his progeny, and likewise to his seniors; for such of them as may be living, as father, or grandfather, or great-grandfather, and not further, obtain in their seisor the privilege of innate Cymry; and he is not, in law, called the son of his father, in suits for land, but his seisor; and he is a seisor to his grandfather, and also a seisor to his great-grandfather, and a seisor to his uncles, and his cousins, and his second cousins, where they, one or other, shall descend from legitimate marriages. And the seisor becomes chief of kindred to them all, after arriving at the full age of manhood; and every one of them is a man and a relative to him; and his word is paramount over them, one and all; and he is not to be subjected to oath and appraisement; for although they approach the kindred of the seisor, and possess their privileges free under the protection and privilege of their chief of kindred, they obtain not their lands except those who individually attain the degree or privilege of the ninth descent, that is, of seisor."[3]

This makes the subject very plain. If therefore the law in question was in force when the refuge-seeking tribes came over, or was made to meet their case, it follows that not residence merely, but also intermarriages

[3] Welsh Laws, ii. p. 505.

with native women, formed the conditions under which they obtained territorial possessions. And as it was necessary that there should be four successive contracts of such marriages, and that there should be male issue in each case, it will easily appear how very gradually the incorporation of the Celyddon, Gwyddyl, and men of Galedin, with the aboriginal colonies would take place.

It is stated in the Genealogy of Iestyn, as we have seen, that "the strangers came from the city of Troy to Britain," in the reign of Tewged Ddu, who, according to our former calculation, must have flourished 120 years before Dyvnwal Moelmud, or 550 years before the Christian era. Reference is made to "Guttyn Owen and others" on the subject of their exploits here. But it is scarcely credible that the Chronicle of Basingwerk Abbey, attributed to Guttyn Owen by that eminent antiquary Robert Vaughan, Esq., of Hengwrt, should be one of the authorities meant; for, though it contains an account of the Trojan expedition, as usually related, it deviates widely from the Genealogy in its list of princes, and does not even mention Tewged's name. We may therefore very well suppose that the allusion is made to a document no longer extant, and to another and a later colony of Trojans. And, in the absence of any positive information on the subject, we infer from the locality whence the "strangers" are said to have originated, as well as from the time when they arrived in this country, that they were a portion of the Massilian Greeks.

The jealousy with which the Phœnicians contrived to conceal from their Mediterranean neighbours this remote source of their wealth, had prevented, in the time of Homer, more than a doubtful and glimmering notion of a sea of isles beyond the Pillars, from reaching the Greeks. The poet, however, seems to have culled just enough information from those voyagers to enable him to place in these isles the abodes of the Pious and the Elysian fields of the Blest.[4] And this, we may remark

[4] Ὁ τοινυν ποιητης τας τοσαυτας στρατιας επι τα εσχατα της Ιβηριας ἱστορηκως, πυνθανομενος δε και πλουτον και τας αλλας αρετας (οἱ γαρ

by the way, adds a wonderful confirmation to the statement of our own Triads relative to the social and religious character of the early inhabitants. In the "Argonautics," a poem written, it is supposed, more than 500 years before the Christian era,[5] there is a somewhat more clear idea of these parts. Ireland is glanced at under the name of Iernis, whilst another island, supposed to be Britain, is described as Νησον πευκητεσσαν, which Usher thinks was a mistake for Νησον λευκητεσσαν, the White Island, or "Ynys Wen."[6] Herodotus, B.C. 445, was "not acquainted with the Islands Cassiterides;" all that he knew was that tin was imported from thence to Greece.[7]

The first express mention that occurs of the two chief British isles is in a work written, if not by Aristotle, by an author contemporary with that philosopher; the treatise in question being dedicated to Alexander the Great.[8] They are there mentioned under the names of Albion and Ierne, and are moreover called "Britannic," which fact, on the supposition that the appellation originated with Prydain, supports to some extent the view which we have held in Chapter IV. respecting the era of the son of Aedd Mawr.

It would appear, therefore, that though the Greeks had begun to trade with Britain before Herodotus' time, their knowledge of the country was very limited for nearly a century later. And to the same effect is the evidence furnished by the discovery of Greek coins in this country, which are generally of a date varying between B.C. 460 and B.C. 323. These, however, would imply a rather extensive and regular intercourse between the two nations; therefore, we are permitted to fix an earlier date to the

Φοινικες εδηλουν τουτο) ενταυθα τον των ευσεβων επλασε χωρον και το Ηλυσιον πεδιον.—*Strabon.* lib. iii.

[5] Written, it is supposed, by Onomacritus, a contemporary of Pisistratus.

[6] "Quæ necessariò sit hæc nostra, Λευκαιον χερσον, id est, albicantem terram dixisse quam ante pauculos versus Νησον πευκητεσσαν, pro λευκητεσσαν, vocasse videatur."—*Camden, Britan.*

[7] Herodoti Historiarum, lib. iii. § 115, Ed. Schweighaeus. Argentorati, 1796.

[8] De Mundo.

first discovery of the island by the Greeks,—and perhaps we shall not be far wrong in identifying it with that of the "Argonautics,"—with which the era of the arrival of the strangers from Troy will very well tally.

The earliest navigators among the Greeks were the Phocæans, who established a very flourishing colony at Marseilles, about 600 years before the Christian era. It was these that directly communicated with Britain. One of them, indeed, the philosopher Pytheas, who was a contemporary of Aristotle, is mentioned by name as having visited our shores.[9] And we are informed, moreover, in respect of the mode of transit, that the tin, lead and skins of Britain were taken to the Isle of Wight,[1] thence transported to Vennes[2] and other ports of Brittany, afterwards conveyed overland to Marseilles, and finally exported to all parts of the world which traded with the Greeks.

According to the Genealogy, the Coranians arrived in this country a generation before Dyvnwal Moelmud. They are regarded as the first of "the three usurping tribes that came into the Isle of Britain, and never went out of it."[3] They came, it is said, from "the land of Pwyl,"[4] an expression which has been variously conjectured to denote Poland, Holland and Belgium. But, whatever is meant by the word, it would seem from the singular phrase—"Saxon aliens"—which is applied to

[9] Strabo, lib. iii. and iv.

[1] Diodorus Siculus says that at low water the space between the continent of Britain and the Isle of Wight (Ictis) became dry land, and that great quantities of tin were carried over to that island in carts and waggons.—*Lib.* v. and *lib.* xxii. p. 347.

[2] Memoires de l'Academie des Inscriptions, tom. xvi. p. 168.

[3] Triad 7, Third Series. Dr. Pughe refers to an old MS., in which this colony is mentioned as the first in order of seven:—"Coraniaid, Draig Prydain, Draig estrawn, Gwyr lledrithiawg, Gwyddyl Fichti, Cesariaid, ac y Saeson."—*Dict. sub voce* "Coraniad."

[4] In p. 78 it is added, "Ac or Asia pan hanoeddynt," and they originally came from Asia. Jones declared upwards of 200 years ago that he copied the various readings from which this passage is taken, just as he found them, in a copy that was more than 600 years old in *his* time. See *Myv. Arch.* ii. p. 80.

them, that the Cymry considered them and the tribes which in after ages established the Heptarchy, as descendants of a nation which originally inhabited a common mother country, an hypothesis that is corroborated by their recorded promptitude to unite with those tribes to dispossess the aboriginal inhabitants of the paramount sovereignty.

We are told in the Triads that they settled about the river Humber, and on the coast of Mor Tawch, or the German Ocean; and, if they were the same people as the Coritani, of which there is very little doubt, it would appear that in course of time they extended their territories in a south-western direction; for geographers represent them as occupying the present counties of Northampton, Leicester, Rutland, Lincoln, Nottingham, and Derby. And this shifting and enlargement of territory is just what we might expect from their hostile and usurping character, and is thus far confirmatory of the statement, if not of the antiquity, of the Triads which refer to the Coranians.

Extensive information is imputed to this people:—

"So great was their knowledge, that there was no discourse upon the face of the island, however low it might be spoken, but what, if the wind met it, it was known to them. And through this they could not be injured."[5]

They were also acquainted with the monetary system; for the *Grëal*[6] adds, "a'u bath wynt oedd arian cor,"—"and their coin was fairy money," literally dwarfs' money; that is, according to popular interpretation, money which, when received, appeared to be good coin, but which, if kept, turned into pieces of fungus, &c.

There is no doubt that this legendary explanation has arisen from a misconception of the real meaning of the term Cor. *Arian cor* could have suggested no other meaning at first than simply "the money of the Coranians;" but as the word *cor* involved also another import,

[5] Lludd and Llevelys; Mabinogion.
[6] Grëal, 1806, p. 241.

i.e., a dwarf, or a fairy, it naturally laid hold of the imagination, and in course of time wholly dislodged the other. Moreover, that they possessed a mint is clearly proved by the evidence of coins themselves, which have been discovered in the island, bearing the inscription CORI, no doubt an abbreviation of the name of the tribe.

The Coranians continued their hostility to the aboriginal inhabitants, and to encroach upon their possessions, as will be further demonstrated hereafter, until they finally coalesced with the Romans and Saxons, and became one people with them.

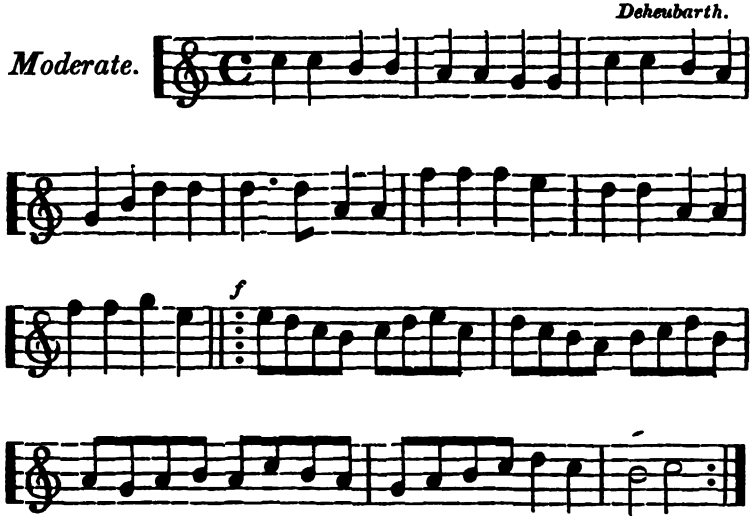
J. WILLIAMS ab Ithel.

(To be continued.)

MUSIC.

ANCIENT WELSH MUSIC.

XIII. CIL Y FWYALCH NEU GWEGIL Y FWYALL.

Deheubarth.

CAN CWN Y CRYNGAE.

I.

Pan yr oeddwn yn trafaelu
Mewn lle cethin, ar lan Cothi,
Yn mysc y coed a'r gelltydd gwyllion,
Lle bu 'n gorwedd Bryfaid gelrwon;
Beth a welwn i'm cyfarfod,
Ond llu hagr o Lwynogod;
Saith neu wyth ar ol eu gilydd,
Yno 'n gwylltio ar hyd y Gelltydd.

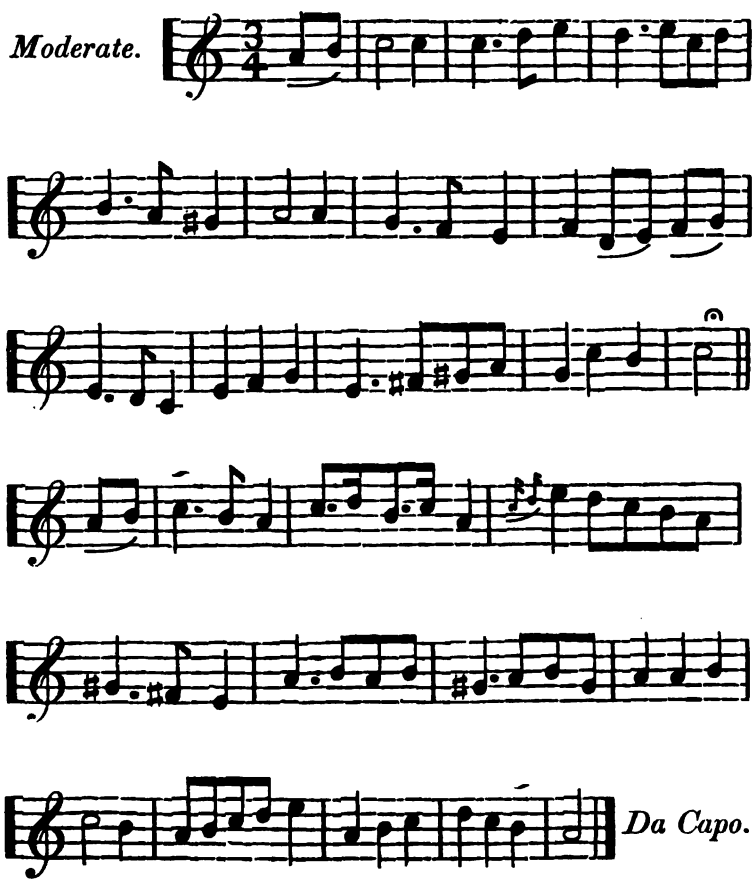
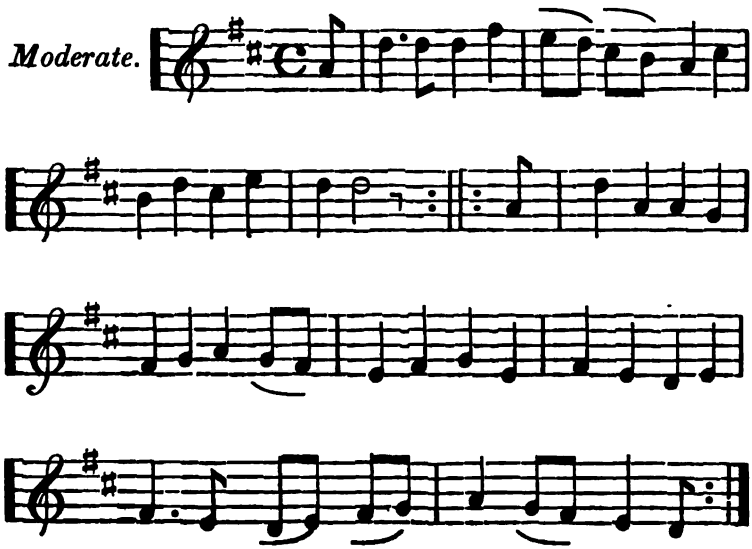
II.

Mi ofynais yn lled fisi,
Beth yw'ch matter lan Gwmpeini?
Pam yr ych yn rhodio 'r glennydd,
Yn y goleu mor ddigwilydd?
Fe attebai un, dan gampio,
Beth yw 'r achos i ni beidio?
Yr ym ni 'n credu na ddaw yma
Un gwas gwrol a 'n gwasgara.

. . . . . .

Dyma lle 'r oedd glân Helwriaeth
Clywed triugain Ci ar unwaith
Yn cydganu 'r Miwsig mwynlan
Ugain uwch na Chlych nag Organ :
O ! ple gwelwch chwi 'r fath helfa,
Gan un ewn ond Cwn y Crynga
Dala deuddeg o Lwynogod,
O fewn yspaid tri Diwrnod !

Nathaniel Siengcyn a'i cant.

XIV. PARC HYDE.

XV. Y DDIMMAU GOCH.

AGRICULTURE.

AGRICULTURE OF THE CYMRY.

(*Continued from page 27.*)

Now learn what thou hast to do in regard to the collecting of muck and manure,[1] and to every practical improvement of ploughed land.

There are three kinds of things that will improve land; namely, in the first place, *Putrids*, such as all sorts of animals' dung, rotten straw, and everything else that rots; secondly, *Delvings*, such as earth, sand, marl, and clay; thirdly, *Burnings*, or every thing that is burnt, such as the ashes of the hearth, burnt wastes, burnt sods, and lime. And with these three thou must cultivate and improve thy land alternately, for the land can not be nurtured with the same manure harmlessly, for that will produce a certain torpor; whereas a change of manure will enliven and stimulate it. Thou shouldest manure and improve thy land at every third ploughing. See what sort of improvement thy land requires; for if it be dry and miserable, then it is *dung;* if clayey, cold, and moist, *burnings;* but if it be too sandy, then it will be improved by *clay*, or *marl*, or *earth*. And whichever of these the first culture will require, thou oughtest to remember that at the end of three years the manure must be changed; and when three years more are completed, it must be changed again; and that which differs from the other two should be applied. Afterwards the land must be set at rest, and fresh land be ploughed; but if that is impracticable, then the other ought to be re-dressed with muck, as before observed. And let it be remembered, that no land ought to be ploughed without plenty of manure. And plenty of manure we consider to be, of *putrids* and *delvings*, twenty-four penaids, and in the penaid there are twenty bushels, and of the *burnings*, half the said quantity.

[1] The following from the Laws of Howel Dda show the importance attached in his day to the manuring of land:—"Whosoever shall carmanure land, with the permission of the owner, is to have the land for three years; and the fourth it is free to the owner." "Whoever shall manure with fold dung the land of another person, with his permission, is to have the land for two years; and the third it is free to the owner."—Vol. i. p. 767.

Where muck cannot be obtained, then bring to the field kindly soil instead, of a quality different to that of the land which is under cultivation. Any other soil, though it may not be very rich, agrees with the land better than the richest of its own kind; for there can be no stimulation except from the contact of contrary qualities, and, where the same acts upon the same, there is no stimulation. Wherefore it is customary to manure with soil of a different character to the land that is manured, and to vary the manure, and to change it alternately for another; for such a method invigorates the land much more than were it otherwise done. Hence land may be ploughed for a longer time and for more years before it is let to rest. And, when it is at rest, it ought to be supported with a mixture of the three manures, layer upon layer, alternately, with the view of strengthening the vigour of the land for the production of pasture and hay.

Collect plenty of dung, and place on the dung fresh soil in alternate layers; for the soil will preserve the dung; and place the dunghills in situations where they will not be subject to the action of heat.

Litter thy sheep once a fortnight, in the first place with good earth, upon that lay the straw which thou hast no need of. Spread thy straw in the folds and yards, in order to produce manure. Before the month of March cause it all to be trodden down and placed in a situation where the heat will not affect it, for that would impoverish it and draw out its richness. Dig thy marl after thou shalt have done with all the spring tilth, and allow it to get hard in the heat; and, when the rain comes, stir it, so that the hardened pieces shall go to the middle of the heap and let others come to the face of the weather and heat; and this stirring will cause it to fructify and gather richness. And, when the winter and frost come, stir it again, in order that it may moulder by the weather; and, when it shall have mouldered, lay it on thy land and plough it over.

Where clay is required, carry it in small heaps over thy ploughed land, and, when it shall have fructified in the heat and rain, plough it over. If one or more of the burnings can be obtained, the second ploughing may be strengthened therewith: that is, a ridge may be ploughed and the strengthening materials be spread over it; then another ridge, in like manner, until the whole shall have been ploughed, and afterwards it shall be harrowed.

Where there can be no manuring before sowing, invigorate the young blades with fresh burnings, or with earth, or scatterable dung mixed with lime; but if there be no lime, then with ashes. Fresh sand is not good on land, unless it be mixed with dung or

earth, in alternate layers, and stirred up until it be fine and frequent. After that let it be laid on the last furrow of thy fallow land, that is, on the furrow next before that of the second ploughing.

Where there is peat, cut it and let it dry, then litter thy pigs with it, covered over with straw or fern, and, when it becomes wet, spread another layer of peat and straw, and so alternately, as long as thou hast room and means; and this, mixed with burnings, is the richest of all manures.

Cut gorse, fern, brambles and brushwood in the winter, where there are limestones, and form a ridge seven yards in width; then place a layer of firewood on the ground, and upon that the stones, after that wood, and upon it stones, and so alternately, until it be three yards high; and let transverse ducts be formed in the pile, in order to admit the fire into every part; and thatch the pile with sods, upon which lay clay or marl, and set it on fire. When it shall have burnt strongly, close up the mouths of the ducts, and let it burn until the fire gets through the sods and clay. Then thatch it a second time, and let it burn through again; whereupon thatch once more, and when it shall have burnt through the third time, and the fire be extinguished, the combustion will suffice. Then open it, and carry away the lime where it is required. Put lime on ploughed land once every nine years, and once every eighteen years on grazing land.

Another way to produce manure is to cover a space of ground with straw, and to let it remain in that state for three months; if there be no straw, fern will do, or anything of the kind that may be obtained. When the ground shall have thus lain under straw for three months, let one half of it be raised upon the other and covered as before, and so three months subsequently; then let one half be laid upon the other, as before, being covered over for three months. After that, the same thing for three months more, when a whole year is completed. Whereupon let it be stirred up often and finely, until it becomes a perfect mixture, and then let it be carried on the land before the second ploughing, and ploughed over, and in that way land may be improved, where nothing else can be obtained; and the longer it is allowed thus covered over and stirred up to fructify, the better it will be. The best place for this to be done is under branchy trees, lest the richness of the manure be destroyed by the heat. For in the summer the atmosphere will draw its richness out of the muck, and in the winter the muck and soil will draw it out of the atmosphere; wherefore, in having shelter and cover against the heat, richness is obtained in the summer, as may be expected from the mouldiness which is found under such covering as that

which I have described; for that mouldiness is but the richness of the air. On this account it is that soil from near old trees, where heat never penetrated for ages, is of great benefit to ploughed land; likewise soil from the roots of bushes and hedge-banks that are hidden from the sun. Wherefore men of old used to cover one half of the arable land in small spaces, and after a while lay the other half upon them and cover them, and then spread those heaps and sow the land, when they got plenty of wheat, barley and oats after such dressing. That was the old way, before there was a plough; and because of that mode it is said *aru* tir, since one kind of earth was laid *ar* (or upon) another; and on the same account we say *cyvar*[2] o dir, because co-inhabitants used to *aru* a quantity of land in concert, and divide according to what each man did, whether it was one cyvar or more. Thus did the Cymry of old.

(To be continued.)

[2] "*Cyv-ar, Co-aration,*—a term for the partnership in tillage to which each person connected with it furnished an ox or two. A measure of land consisting of 3,240 yards in Caernarvonshire and Anglesey, and of 2,430 in Merioneth."—*Glossary*, apud *Welsh Laws.*

LEGENDARY LORE.

THE STORY OF CONN-EDA;[1] OR, THE GOLDEN APPLES OF LOCH ERNE.

Translated from the original Irish, by NICHOLAS O'KEARNEY, Esq.

THE following romantic tale, or *Fionn-sgeal*, is as wild as any told by the Arabian princess, and both curious and interesting, because it solely relates to Ireland. The story is a literal translation of an Irish one frequently told, or rather recited, by a professed story-teller, or *Ursgealaidhe*, named Abraham Mac Coy, during his professional engagements. The story-teller, possibly the last member of his profession known to have flourished in Ireland, was a living encyclopædia, replete with stories of the same nature, some of which have been rescued from oblivion, and may tend to throw light on the manners, customs, and forms of religious belief entertained by the pagan Irish, or, perhaps, help to elucidate some obscurities found dimming many pages of our ancient history. There can be no doubt entertained but that the archæologists of the sister countries— those of Cambria in particular—will feel obliged for having preserved this and similar tales from the general wreck sustained by Irish traditional lore, as

[1] Some years ago, two rude statues were found in Neale Park, County Mayo, the seat of Lord Kilmaine. One represented an unicorn, probably the goat, from whence the cornucopia was taken for Jupiter, the other a lion, or some such animal. The inscription found on those monuments of antiquity, as is stated, says that these were the "*Dié na feile*," gods of plenty, and were the gods adored by Conn and Eda. Hence the place has been called *Neale*, from the Irish words "*an fheile*" (pronounced *a neile*); and because the Irish article *an*, the, has been attached to the substantive, *the* Neale is the name by which the place has been known. The traditions of the people exactly correspond with this account. The statues, it is said, are still preserved in the park of Lord Kilmaine; but, never having been in that part of the island, I have not seen them.

they probably may find something analogous in their own legends. Perhaps the lore of one country may materially tend to explain that of another.

It was long before the time the western districts of *Innis Fodhla*[2] had any settled name, but were indiscriminately called after the person who took possession of them, and whose name they retained only as long as his sway lasted, a powerful king reigned over this part of the sacred island. He was a puissant warrior, and no individual was found able to compete with him either on land or sea, or question his right to the conquest he made by strength of his manly right hand, the point of his glittering javelin, and keen edge of his blue sword. The great king of the west held uncontrolled sway from the island of Rathlin to the mouth of the Shannon by sea, and far as the glittering Shannon wound its sinuous length by land. The ancient king of the west, whose name was Conn, was good as well as great, and passionately loved by his people. His queen was a *Breaton* (British) princess, and was equally beloved and esteemed, because she was the very counterpart of the king in every respect; for whatever good qualification was found wanting in one, the other was certain to indemnify the omission. It was plainly manifest that heaven approved of the career in life of the virtuous couple; for during their reign the earth produced exuberant crops, the trees fruit ninefold commensurate with their usual bearing, the rivers, lakes, and surrounding sea teemed with abundance of choice fishes, while herds and flocks were unusually prolific, and kine and sheep yielded such abundance of rich milk, that they shed it in torrents upon the pastures; and furrows and cavities were always filled with the pure lacteal produce of the dairy. All these were blessings heaped by heaven upon the western districts of *Innis Fodhla*, over which the benignant and just Conn swayed

[2] *Innis Fodhla*, Island of Fate, as some think, an old name of Ireland.

his sceptre, in approbation of the course of government he had marked out for his own guidance. It is needless to state that the people who owned the authority of this great and good sovereign were the happiest on the face of the wide expanse of earth. It was during his reign, and that of his son and successor, that Ireland acquired the title of the "happy isle of the west" among foreign nations. Conn Mór, and his good Queen Eda, reigned in great glory during many years: they were blessed with an only son, whom they named Conn-eda, after both his parents, because the Druids foretold, at his birth, that he would inherit the good qualities of both. According as the young prince grew in years, his amiable and benignant qualities of mind, as well as his great strength of body and manly bearing, became more manifest. He was the idol of his parents, and the proud boast of his people; he was beloved and respected to that degree that neither prince, lord nor plebeian swore an oath either by the sun, moon, stars, or elements, except by the head of Conn-eda. This career of glory however was doomed to meet a powerful but temporary impediment, for the good Queen Eda took a sudden and severe illness, of which she died in a few days, thus plunging her spouse, her son, and all her people, into a depth of grief and sorrow from which it was found difficult to relieve them.

The good king and his subjects mourned the loss of Queen Eda for a year and a day; and, at the expiration of that time, Conn Mór reluctantly yielded to the advice of his Druids and counsellors, and took to wife the daughter of his Archdruid. The new queen appeared to walk in the footsteps of the good Eda for several years, and gave great satisfaction to her subjects. But, in course of time, having had several children, and perceiving that Conn-eda was the favourite son of the king, and the darling of the people, she clearly foresaw that he would become successor to the throne after the demise of his father, and that her son would certainly be excluded. This excited the hatred and inflamed the jealousy of the Druid's daughter against her stepson to such an extent, that she

resolved, in her own mind, to leave nothing in her power undone to procure his death, or even exile from the kingdom. She began by circulating evil reports of the prince; but, as he was above suspicion, the king only laughed at the weakness of the queen; and the great princes and chieftains, supported by the people in general, gave an unqualified contradiction; while the prince himself bore all his trials with the utmost patience, and always repaid her bad and malicious acts towards him with good and benevolent ones. The enmity of the queen towards Conneda knew no bounds, when she saw that the false reports she circulated could not injure him, because he was a public man whose character was too well known and appreciated to suffer the least injury from the poisoned sting of calumny. As a last resource, to carry out her wicked projects, she determined to consult her *Cailleach-chearc* (henwife), who was a reputed enchantress.

Pursuant to her resolution, by the early dawn of morning she hied to the cabin of the *Cailleach-chearc*, and divulged to her the cause of her trouble. "I cannot render you any help," said the *Cailleach*, "until you name the *duais*" (reward). "What *duais* do you require?" asked the queen impatiently. "My *duais*," replied the enchantress, "is to fill the cavity of my arm with wool, and the hole I shall bore with my distaff with red wheat." "Your *duais* is granted, and shall be immediately given you," said the queen. The enchantress thereupon stood in the door of her hut, and bending her arm into a circle with her side, directed the royal attendants to thrust the wool into her house through her arm; and she never permitted them to cease until all the available space within was filled with wool. She then got on the roof of her brother's house, and, having made a hole through it with her distaff, caused red wheat to be spilled through it, until that house was filled up to the roof, so that there was no room for another grain within. "Now," said the queen, "since you have received your *duais*, tell me how I can accomplish my purpose." "Take this chess-board and chess, and invite the prince to play with you; you shall

win the first game. The condition you shall make is, that whoever wins a game shall be at liberty to impose whatever *geasa* (conditions) the winner pleases upon the loser. When you win, you must bind the prince under the penalty either to go into *ionarbadh* (exile), or procure for you, within the space of a year and a day, the three golden apples that grow in the garden, the *each dubh* (black steed), and *coilean con na mbuadh* (hound of supernatural powers), called Samer, which are in the possesion of the king of the Firbolg race, who resides in Loch Erne.[3] Those two things are so precious, and so well guarded, that he never can attain them by his own power; and, if he would rashly attempt to seek them, he should lose his life."

The queen was greatly rejoiced at the advice, and lost no time in inviting Conn-eda to play a game at chess, under the conditions she had been instructed to arrange by the enchantress. The queen won the game, as the enchantress had foretold; but so great was her anxiety to have the prince completely in her power, that she was tempted to challenge him to play a second game, which Conn-eda, to her astonishment, and no less mortification, easily won. "Now," said the prince, "since you have won the first game, it is your duty to impose your *geis* first." "My *geis*," said the queen, "which I impose upon you, is to procure me the *each dubh* (black steed), and *cuilean con na mbuadh* (hound of supernatural powers), which are in the keeping of the king of the Firbolgs, in Loch Erne, within the space of a year and a day; or, in case you fail, to go into *ionarbadh* (exile), and never return, except you surrender yourself to lose your head and *comhead beatha*" (preservation of life). "Well, then," said the prince, "the *geis* which I bind you by is, to sit upon the pinnacle of yonder tower until my return, and to take neither food nor nourishment of any description, except what red wheat you can pick up with the point of your bodkin; but, if I do not return, you are at perfect

[3] The Firbolgs believed their elysium to be under water; and the Irish still fancy that many of our lakes are peopled.

liberty to come down at the expiration of the year and a day."

In consequence of the severe *geis* imposed unexpectedly upon him, Conn-eda was very much troubled in mind; and, well knowing he had a long journey to make before he would reach his destination, immediately prepared to set out on his way, not, however, before he had the satisfaction of witnessing the ascent of the queen to the place where she was obliged to remain exposed to the scorching sun of summer, and the blasting storms of winter, for the space of one year and a day, at least. Conn-eda being ignorant of what steps he should take to procure the *each dubh* and *cuilean con na mbuadh*, though he was well aware that human energy would prove unavailing, thought proper to consult the Great Druid, Fionn Badhna, of Sliabh Badhna, who was a friend of his, before he ventured to proceed to Loch Erne. When he arrived at the *bruighean* of the Druid, he was received with cordial friendship, and the *failte*,[4] as usual, was poured out before him; and, when he was seated, warm water was fetched, and his feet bathed, so that the fatigue he felt after his journey was greatly relieved. The Druid, after he had partaken of refreshments, consisting of the newest of food and the oldest of liquors, asked him the reason for paying the visit, and more particularly the cause of his sorrow; for the prince appeared exceedingly depressed in spirit. Conn-eda told his friend the whole history of the transaction with his step-mother, from the beginning to the end; which, when the Druid heard it, caused him to compress his lips and nod his head very significantly, but he made no answer. "Can you not assist me?" asked the prince, with downcast countenance, having observed the motions of the Druid. "I cannot, indeed, assist you at present," replied the Druid, "but I will retire to my *grianan*, at sun-rising

[4] *Failte* means welcome, but it means much more in original MSS.; even the Irish contraction of the word (ꝛ) means *fail*, a circle, and ꝛ, or ꝛe, the individual surrounded by friends.

on the morrow, and learn by virtue of my druidism what can be done to assist you." The Druid, accordingly, as the sun rose on the following morning, retired to his *grianan*, and consulted the god he adored, through the power of his *druidheacht*. When he returned, he called Conn-eda aside on the plain, and addressed him thus:—"My dear son, I find you have been bound under a severe—an almost impossible—*geis*, intended for your destruction; no person on earth could have advised the queen to impose it, except the Cailleach of Loch Corrib, who is the greatest Druidess now in Ireland, and sister to the Firbolg king of Loch Erne. It is not, I am sorry to have to inform you, in my power, nor in that of the deity I adore, to interfere in your behalf; but go directly to Sliabh Mis, and consult *Eán chinn-duine* (the bird with a human head), and if there be any possibility of relieving you, that bird shall do it; for there is not a bird in the western world so celebrated as that bird, because it knows all things that are past, all things that are present, and exist, and all things that shall hereafter exist. It is difficult to find access to his place of concealment, and more difficult still to obtain an answer from him; but I will endeavour to regulate that matter for you; and that is all I can do for you at present."

The Archdruid then instructed him thus:—"Take," said he, "yonder little shaggy steed, and mount him immediately; for in those days the bird will make himself visible, and the little shaggy steed will conduct you to his place of abode. But lest the bird should refuse to reply to your queries, take this precious stone (*leag longmhar*), and present it to him; and then little danger and doubt exists but he will give you a ready answer." The prince returned heartfelt thanks to the Druid; and, having saddled and mounted the little shaggy horse without making much delay, received the precious stone from the Druid, and, after having taken his leave of him, set out on his journey. He suffered the reins to fall loose upon the neck of the horse, according as he had been instructed, so that the animal took whatever road he chose.

It would be tedious to relate the numerous adventures he had with the little shaggy horse, which had the extraordinary gift of speech, and was a *draoidheacht* horse, during his journey.

The prince having reached the hiding-place of the strange bird at the appointed time, and having presented him with the *leag longmhar*, according to Fionn Badhna's instructions, and proposed his questions relative to the manner he could best arrange for the fulfilment of his *geis*, the bird took up the jewel from the stone on which it was placed, in his mouth, and flew to an inaccessible rock at some distance, and, when there perched, he thus addressed the prince:—"Conn-eda, son of the king of Cruachan," said he, in a loud croaking human voice, "remove the stone just under your right foot, and take the ball of iron and the *corna* (cup) you shall find under it; then mount your horse, cast the ball before you, and, having so done, your horse will tell you all the other things necessary to be done." The bird, having said this, immediately flew out of sight.

Conn-eda took great care to do everything according to the instructions of the bird. He found the iron ball and *corna* in the place which had been pointed out. He took them up, mounted his horse, and cast the ball before him. The ball rolled on at a regular gait, while the little shaggy horse followed on the way it led, until they reached the margin of Loch Erne. Here the ball rolled into the water, and became invisible. "Alight now," said the *draoidheacht* pony, "and put your hand into mine ear; take from thence the small bottle of *ice* (all-heal) and the little wicker basket which you will find there, and remount with speed, for just now your great dangers and difficulties commence." Conn-eda, ever faithful to the kind advice of his *draoidheacht* pony, did what he had been advised. Having taken the basket and bottle of *ice* from the animal's ear, remounted and proceeded on his journey, while the water of the lake appeared only like an atmosphere above his head. When he entered the lake the ball again appeared, and rolled

along until it came to the margin, across which was a causeway, guarded by three frightful serpents; the hissings of the monsters were heard at a great distance, while, on a nearer approach, their yawning mouths and formidable fangs were quite sufficient to terrify the stoutest heart. "Now," said the horse, "open the basket, and cast a piece of the meat you find in it into the mouth of each serpent; when you have done this, secure yourself in your seat in the best manner you can, so that we may make all due arrangements to pass those *draoidheacht peists*. Take the pieces of meat you shall find in the basket, and, with a straight hand and well-directed aim, cast one into the mouth of each *peist*. If you do so unerringly we shall pass them safely, otherwise, we are lost. Conn-eda flung the pieces of meat into the jaws of the serpents with unerring aim. "Bear a benison and victory," said the *draoidheacht* steed, "for you are a youth that will win and prosper." And, on saying these words, he sprang aloft, and cleared in his leap the river and ford, guarded by the serpents, seven measures beyond the margin. "Are you still mounted, Prince Conn-eda?" asked the steed. "It is only half my exertion to remain so," replied Conn-eda. "I find," said the pony, "that you are a young prince that deserves to succeed,—one danger is now over, but two others still remain." They proceeded onwards after the ball until they came in view of a great mountain flaming with fire. "Hold yourself in readiness for another dangerous leap," said the horse. The trembling prince had no answer to make, but seated himself as secure as the magnitude of the danger before him would permit. The horse in the next instant sprung from the earth, and flew like an arrow over the burning mountain. "Are you still alive, Conn-eda, son of Conn-more?" inquired the faithful horse. "I am just alive, and no more, for I am greatly scorched," answered the prince. "Since you are yet alive, I feel assured that you are a young man destined to meet supernatural success and benisons," said the druidic steed. "Our greatest dangers are over," added he, "and there is hope that we

shall be able to overcome the next, and last danger." After they proceeded a short distance, his faithful steed, addressing Conn-eda, said, "alight now, and apply a portion of the contents of the little bottle of *ice* to your wounds." The prince immediately followed the advice of his monitor; and, as soon as he rubbed the *ice* (all-heal) to his wounds, he became as whole and fresh as ever he had been before. After having done this, Conn-eda remounted, and, following the track of the ball, soon came in sight of a great city surrounded by high walls. The only gate which was visible was not defended by armed men, but by two great towers, which emitted flames that could be seen at a great distance. "Alight on this plain," said the steed, "and take a small knife from my other ear; with this knife you shall kill and flay me. When you have done this, envelope yourself in my hide, and you can pass the gate unscathed and unmolested. When you get inside you can come out at pleasure; because, when once you enter, there is no danger, and you can pass and repass whenever you wish; and let me tell you that all I have to ask of you, in return for any little service I may have rendered you, is that you, when once you get inside of the gates, will immediately return, and drive away any birds of prey that may be fluttering around to feed on my carcass, and more, that you will pour any little drop of that powerful *ice*, if such still remain in the bottle, upon my flesh, to preserve it from corruption. When you do this in memory of me, if it be not too troublesome, dig a pit and cast my remains into it."

"Well," said Conn-eda, "my noblest steed, because you have been so faithful to me hitherto, and because I had the pleasure, as well as the happiness, to meet with you, and you still would have rendered me further service, I consider such a proposal insulting to my feelings as a man, and totally at variance with the spirit which can feel the value of gratitude, not to speak of my feelings as a prince. You, that propose to sacrifice your life for my welfare and benefit,—what a horrid revolting proposal

your good nature prompts you to make,—a proposal which shall never be sanctioned by me, much less its details be carried into execution. Ah, you, who have been my dearest companion, faithful friend and infallible counsellor, to demand such a sacrifice at my hands! But as a prince I am able to say, 'come what may,—come death itself in its most hideous forms and terrors,—I never will sacrifice private friendship to personal interest, no matter what the urgencies or provocations may be.' Hence I am, I swear by my arms of valour, prepared to meet the worst,—even death itself,—sooner than violate the principles of humanity, honour and friendship! My life, in corroboration of what I state as a prince and a hero, shall be sacrificed before I will lay a single finger upon my noble steed and counsellor, to injure his life. Come, O death, come in your most hideous forms, and you will find what an Irish prince, filled with grateful feelings, can endure, with not only patience, but cheerfulness! Well, let me say, your death would lead me to victory. But what would that victory be but a triumph over a weak woman? What a sacrifice you propose!" "Pshaw, man! heed not that: do what I advise you, and prosper." "Never! never!" exclaimed the prince. "Well, then, son of the great western monarch," said the horse, with a tone of sorrow, "if you do not follow my advice on this occasion, I can tell you that both you and I shall perish, and shall never meet again; but, if you act as I have instructed you, matters shall assume a happier and more pleasing aspect than you may imagine. I have not misled you heretofore, and if I have not, what need have you to doubt the most important portion of my counsel? Do exactly as I have directed you, else you will cause a worse fate than death to befall me. And, moreover, I can tell you that, if you persist in your resolution, I have done with you for ever."

When the prince found that his noble steed could not be dissuaded from his purpose, he took the knife out of his ear with reluctance, and with a faltering mind and trembling hand, essayed experimentally to point the

weapon at his throat. Conn-eda's eyes were bathed in tears; but no sooner had he pointed the druidic *scian* to the throat of his good steed, than the dagger, as if impelled by some druidic power, stuck in his neck, and in an instant the work of death was done, and the noble animal fell dead at his feet! When the prince saw his noble steed fall dead by his hand, he cast himself on the ground, and cried aloud until his consciousness was gone. When he recovered, he perceived that the steed was quite dead; and, as he thought there was no room left for hope of resuscitating him, he considered it the most prudent course he could adopt, to act according to the advice he had given him. After many misgivings of mind, and abundant showers of tears, he essayed the task of flaying him, which was that of only a few minutes. When he found he had the hide separated from the carrion, he, in the derangement of the moment, enveloped himself with it, and proceeding towards the magnificent city in rather a demented state of mind, entered it without any molestation or opposition. It was a surprizingly populous city, and an extremely wealthy place; but its beauty, magnificence, and wealth had no charm for Conn-eda, because the thoughts of the loss he sustained in his dear steed were paramount to those of all other earthly considerations.

He had scarcely proceeded more than fifty paces from the gate, until the last request of his beloved *draoidheacht* steed forced itself upon his mind, and compelled him to return to perform the last solemn injunction imposed upon him. When he came to the spot upon which the remains of his beloved *draoidheacht* steed lay, an appalling sight presented itself: ravens and other carnivorous birds of prey were tearing and devouring the flesh of his dear steed. It was but short work to put them to flight; and, having uncorked his little jar of *ice*, he deemed it a labour of love to embalm the now mangled carrion with the precious ointment. The potent *ice* had scarcely touched the inanimate flesh, when, to the surprize of Conn-eda, it commenced to undergo some strange change, and in a

few minutes, to his unspeakable astonishment and inexpressible joy, it assumed the form of one of the handsomest and noblest young men imaginable, and, in the twinkling of an eye, the prince was locked in his embrace, smothering him with kisses, and drowning him with tears of joy. When one recovered from his ecstasy of joy, and the other from his surprize, the strange youth thus addressed the prince:—"Most noble and puissant prince, you are the best sight I ever saw with my eyes, and I the most fortunate being in existence for having met you! Behold in my person, changed to the natural shape, your little shaggy *draoidheacht* steed! I am brother of the king of this city; and it was the wicked Druid, Fionn Badhna, who kept me so long in bondage; but he was forced to give me up when you came to *consult him*, as my *geis* was then broken; yet I could not recover my pristine shape and appearance, unless you had acted as you have kindly done. It was my own sister that urged the queen, your stepmother, to send you in quest of the steed and powerful puppy hound, which my brother has long had in keeping. My sister, rest assured, had no thought of doing you the least injury, but much good, as you shall find hereafter; because, if she were maliciously inclined towards you, she could have accomplished her end without any trouble. In short, she only wanted to free you from all future danger and disaster, and recover me from my relentless enemies, through your instrumentality. Come with me, my friend and deliverer, and the steed, and the puppy hound of extraordinary powers, and the golden apples, shall be thine, and a cordial welcome shall greet you in my brother's abode; for you deserve all this, and much more."

The exciting joy felt on the occasion was mutual, and they lost no time in idle congratulations, but proceeded on to the royal residence of the king of Loch Erne. Here they were both received with demonstrations of joy by the king and his chieftains; and, when the purport of Conn-eda's visit became known to the king, he gave a free consent to bestow on Conn-eda the black steed, the

coilean con na mbuadh, called Samer, and the three golden apples of health that were growing in his garden, under the special condition, however, that he would consent to remain as his guest until he would set out on his journey, in proper time to fulfil his *geis*. Conn-eda, at the earnest solicitation of his friends, consented, and remained in the royal residence of the Firbolg king of Loch Erne, in the enjoyment of the most delicious and fascinating pleasures during that period.

When the time of his departure came, the three golden apples were plucked from the crystal tree in the midst of the pleasure garden, and deposited in his bosom; the puppy hound, Samer, was leashed, and the leash put into his hand; and the black steed, richly harnessed, was got in readiness for him to mount. The king himself helped him on horseback, and both he and his brother assured him that he might not fear burning mountains or hissing serpents, because none would impede him, as his steed was a passport to and from his subaqueous kingdom at every time. And both he and his brother extorted a promise from Conn-eda, that he would visit them once every year, at least.

Conn-eda took his leave of his dear friend, and the king, his brother; the parting was a tender one, soured by regret on both sides. He proceeded on his way, without meeting anything to obstruct him, and, in due time, came in sight of the *dún* of his father, where the queen had been placed on the pinnacle of the tower, in the full hope that, as it was the last day of her imprisonment there, the prince would fail to make his appearance, and thereby forfeit all pretensions and right to the crown of his father for ever. But her hopes were doomed to meet a disappointment; for when it had been announced to her by her couriers, who had been posted to watch the arrival of the prince, that he approached, she was incredulous; but when she saw him mounted upon a foaming black steed, richly harnessed, and leading a strange kind of animal of the dog kind by a silver chain, she at once knew he was returning in triumph, and that

her schemes laid for his destruction were frustrated. In the excess of grief at her disappointment, she cast herself from the top of the tower, and was instantly dashed in pieces. Conn-eda met a welcome reception from his father, who mourned for him as lost to him for ever, during his absence; and when the base conduct of the queen became known, the king and his chieftains ordered her remains to be consumed to ashes, for her perfidy and wickedness.

Conn-eda planted the three golden apples in his garden, and instantly a great tree, bearing similar fruit, sprung up. This tree caused all the district to produce an exuberance of crops and fruits, so that it became as fertile and plentiful as the dominions of the Firbolgs, in consequence of the extraordinary powers possessed by the golden fruit. The hound, Samer, and the steed, were of the utmost utility to him; and his reign was long and prosperous, and celebrated among the old people for the great abundance of corn, fruit, milk, fowl and fish that prevailed during this happy reign. It was after the name of Conn-eda the province of Connacht, or *Conneda, Connacht*, was so called.

UNPUBLISHED TRADITIONS OF GLAMORGANSHIRE.

By Morgan Rhys, Ystrad Owen.

(*Continued from page* 72.)

VII.—LANTWIT'S ANWYL DAY.

This festival used to be observed annually in the town of Llanilltyd Fawr, on the 3rd of May, in commemoration of the deliverance of the inhabitants from the oppression of the Irish. These oppressors had been in the habit of visiting the town every year, and exacting from it a grievous tax. Their leader was one John O'Neil, or Sir John Donal. When the people celebrated the custom in

question, they endeavoured to conduct all the proceedings in exact conformity with what really took place when the oppressor was defeated. The handsomest young man and woman in the town were chosen to be king and queen, and were apparelled in the finest clothes; the queen being all clad in white. These again selected their own ministers, officers, man-servants, and maid-servants, and proceeded from the Town-Hall towards the sea (Colhugh), that is to the harbour, which Sir John and his men had been in the habit of frequenting. In front of this harbour is *gwaen Colhugh*, which is a narrow plain, between two steeps. Here were pitched Sir John's tents. When they came near the tents, one of the officers would run as slyly as possible, and set fire to them. Then Sir John would be seen running out of his tent towards the brook, to fetch water in his cap, in order to extinguish the fire. But whilst he is returning, one of the soldiers surprises, stabs, and beheads him, by the king's commands. Having performed several other ceremonies on the plain, illustrative of the manner in which the fallen oppressor's army was defeated and annihilated, &c., they returned to the town, and placed the oppressor's head on the pinnacle of the Hall, in sight of all the people. This was a sign that they had obtained their liberty; consequently the bells rang, the harps played, and the bards sang; some danced, some played at ball, and all manner of games was resorted to, so that both old and young were overwhelmed with amusements on that day. A sumptuous banquet was, moreover, prepared for the evening; and thus the day was concluded with merrily eating and drinking, because they were free from the yoke of their oppressor. Many of the neighbouring gentry contributed towards the celebration of this festival; the sum of two pounds came also from the lordship of Trebufer, to defray the expenses of the banquet of "Lantwit's Anwyl Day." Some of the old people recollect the day in question being thus observed.

VIII.—THE WITCHES OF CWM AFON.

The old people of the district of Pont Rhydyfen firmly believe that three old women of the place, Nell, Bess, and Catti, possessed the power of bewitching any person or family they pleased; and woe, they say, to any one who should oppose them in the least. I asked one of the old women whether she believed that Nell of Cwm Rheibio could thus inflict an injury upon any individuals. "Yes, for certain," was her answer; "I will briefly relate to you some few tricks which old Nell did. When I was once cutting sticks on a block, the old witch came by, and said to me, 'take care of thy hand, my little dear,' and in less than a minute I struck my finger with the billhook, so as to cut the bone; and, lo! the scar still bears witness to my veracity, and to the accursed deed of the old witch. Another time," observed the old woman, "when I was by the well with my little brother, the old enchantress passing by, addressed me, 'take care of thy little brother, that he fall not into the well and be drowned;' ere the old sinner had gone out of sight, my brother fell backwards into the water, and it was with the greatest trouble that I succeeded in rescuing him alive. Nell was very troublesome to her timid neighbours; she paid them a visit once a week, with her pail, to get milk; but this powerful being was not satisfied with milk alone; it was necessary, slyly, at her departure, to deposit in her apron a good slice of bread and cheese; for, if she was not fully satisfied, she would put pieces of witch's butter about the house, in the dairy, and even on the tables." "Well, good woman," said I, "you believe all this about Nell, the enchantress, to be true?" "Yes, assuredly," she replied, "and many other things that I heard from my mother respecting her."

"Well, good woman, what have you to say about the second witch?" "My boy," said she, "I lived at Bryntroedcarn for three years, in service with William, and Bess the witch, his wife. When any of her household came home from the fields, 'well,' said the old woman,

'you have worked hard to-day;' 'yes,' was the reply. 'Did you not see a hare to-day?' 'Yes.' 'It was when you were playing, was it not?' The answer to this was utter amazement; and the person thus addressed would inform his fellow-servants how the old woman, in the form of a hare, witnessed all their idle and playful tricks in the fields. Another time, when one of the servants, who had been looking after the cattle in the fields, returned, not being able to find them all, 'well, Twm,' said she, 'have you seen all the cattle and sheep to-day?' 'No,' replied the boy. 'Where have you been looking for them?' asked she; 'in such and such a place, on Coed-Camaws.' 'Ho!' said the knowing cranny, 'return to such and such a place, and see what you will find there.' Twm returned in haste to the specified spot, and found the missing portion of his flock. Astonished at the knowledge possessed by the old woman, he would relate to his fellow-servants how accurately she had foretold about the lost sheep, and maintain that she was omniscient."

"Well, good woman, have you anything to say about the third witch?" "Dear me, yes; though not quite as much about Catti of Ty maen as about the other two. I have heard that no hare was ever caught on the land of Catti the witch. When they had a good run after one, and the gentlemen of the chase believed that they were on the point of catching it, on the beagles nearing the enchanted dwelling, the hare would make for the barn or cow-house, and an end would at once be put to the chase. The old witch played the same trick with the greyhounds also. At one time the huntsman thought he would put an end to its life in some way; accordingly, he came with his hounds and a gun, and whilst, as usual, it was nearing its place of escape, he shot at it, and, as they say, hit some of its fur off; but when they arrived at the spot, to their great astonishment, they found only pieces of the witch's petticoat. They traced the blood into the house, and then discovered that old Catti was very ill of her wounds in bed."

"My mother," continued the old woman, "used to say that Catti bewitched William Shams Dafydd, of Coed y Fedwas Ddu, and his posterity, for ages. 'Do you not see,' she would say, 'how very ragged all his descendants are? The men are all drunkards, compelling their wives to become beggars, with the view of keeping their children alive; but the women are better off than the men.' All this," said my informant, Mary of Ynys Fawr, "is true."

IX.—THE GHOST OF PHIL O'R CAPEL.

This was at Llangynwyd. They say that the ghost was very troublesome to Wil Howel, or Gwilym Hwel Bach; at one time he was made to go with him, and throw a chain over the weir of Ynys y Gerwn in Cwm Nedd; another time he was compelled to go under the guidance of the same powerful spirit, with a good sized bag of gold and silver, from Don y Rhiolau, and throw it into Pont Rhyd y Fen. Wil Howel maintains that there is no doubt about it.

Phil o'r Capel was much more vexatious to a girl who had been ministering to him in his last bodily days. Says he, "Shan, I had but a small quantity of water from thee in my last hours, but thou shall have abundance now from me." Thereupon water was poured over her, so that it flowed from her like a river; but the by-standers could see nothing except the water, though Shan pointed to the spot where the ghost stood. Frequent and fervent were the prayers offered up by the religionists of the district in behalf of the young woman, that she might obtain ease and quietness, and deliverance out of her troubles. But all their endeavours were unavailing, and could not prevent the out-pouring of the water upon her, until the Rev. Priest Madog of Blaencorrwg arrived. Through the presence and mighty prayer of this eminent person, the ghost of Phil was made to resign his punitive power. The ghost promised the young woman, if she would do an act of kindness to him, that he would never more trouble her; and this was, that she would perform

what she had refused during his last illness, namely, procure a bag that was under a stone near Sticl y Bauli, and which contained half a guinea. When Shan got it, both of them went away in a strong whirlwind through the air, until they came over a place called Craig Fach, near a meeting-house belonging to the Calvinistic Methodists, where there were two men sawing in a saw-pit. The strength of the wind which Shan had raised, drove the two carpenters from the saw-pit like chaff before it, so that they could not see the young woman concealing the piece of gold. After she had made the gold secure, Shan was carried back in the chariot of the whirlwind to the place from whence she had been snatched away. Then the ghost of Phil parted company with her, and she never saw him afterwards, nor did she feel his cold showers any more.

X.—LLEISION BACH OF LLANTRYDDYD.

Many amusing stories are often told in the fields in harvest time, especially by the reapers, when several are congregated together, and have a little leisure occasionally, whilst sharpening their sickles, to enter into a conversational chat. But when anything particularly amusing is related it is immediately remarked,—"Very well; something like Lleision Bach now." This proves that Lleision was the champion of the neighbourhood in respect of humourous tales. I will mention to you some of his tricks. The first morning after his marriage, his wife said to him, "you must procure fire for me to-day;" "well, my dear, with pleasure; but where is it to be had?" The woman answered, "in the first place where you will see smoke." Away went Lleision immediately, without raising his head during the whole of his journey, which consisted of some miles, until he arrived at the top of Stalindown mountain. Here he could see plenty of smoke arising from Pontyfon. And it would appear that Lleision received every welcome at the fire of this smoke, for we find that it was at the end of a week that he returned with the fire to his wife. Lleision must have had some

skill in bringing unextinguished fire from such a distance; but more skilful still must he have been, I ween, if he was able through conduct of this kind, or indeed any subsequent conduct, to maintain the fire of love in his wedded state. In lighting their pipes, the men of this district frequently allude to that trick. If one of the reapers should say, "what must I do for fire?" and another should answer, "I will go and fetch some," the man is told not to be long, with the remark, "do not as Lleision did."

Lleision was very attentive to the female sex in general, though not to his own wife. A farmer's wife once asked him to slaughter a sheep for her, preparatory to reaping time: through some neglect or other, one of her son's hounds came and devoured all the sheep's fat. Lleision ran immediately and informed the grasping woman of the accident, when both resolved to kill the dog in order to get the fat out of its belly. But there is reason to think that the woman and Lleision were disappointed upon opening the dog in regard to the object of their search. It would have been better for Lleision to take proper care of the fat at first, than to seek to get it from the dog's stomach.

Another time, Lleision having imbibed too much liquor at the Greyhound Tavern, Pontyfon, on going out at night into the street, hit his knee against a car, so as to inflict a wound upon it. He immediately came to the resolution of placing the cause of mischief by the magistrate's door; accordingly he dragged the car, and set it to rest against the door. When the maid-servant arose in the morning and opened the door, the car fell upon her. Her master was informed of the mishap, and he caused it to be proclaimed through the town, that ten shillings would be given to whoever should make known to him the author of the mischief. Lleision ran immediately to the magistrate, and told him, "I will tell you who he was, if I get the money into my hands." Then having received the reward, he said, "see, Sir, what the car did to me, taking the skin off my leg; it was I that placed it at your door, that it might receive condign punishment." "Get out of my sight," said the magistrate, "or I will horsewhip thee."

Lleision went away, perfectly satisfied with the reflection that he had ten shillings more to spend in drink. I know not whether it was this time that the drink and pleasure of the town kept Lleision away so long from his wife, when he had gone to procure her a light.

XI.—RHYS PENGELDDYN OF CARTREF GLAS,

In the parish of Pendoilwn. He was an amusing, social, humourous, and a witty man. When one day he met a friend, named Evan Dapwr, on horseback, he thus accosted him:—

"Wel, Evan, dyma gaseg ddapwr,
Pe bae ganddi Pengelddyn."

Another time, as he was walking with his master, the Earl of Talbot asked his agent what ought to be sown in a certain spot of ground; the answer was, that he did not know. "Well, Rhys, do you know?" "Yes, quite well; only throw a few steward seeds into it, and they will grow in every kind of soil, both bad and good, and become strong in a very short time." "Very well, Rhys," said the Earl, "you are ready at all times with an appropriate answer."

Another day the Earl met Rhys, and inquired of him if he knew where old oats could be got, as he wanted some for his horses. "Yes," replied he, "and I will fetch you some." And away he went towards home, where he began to thresh new oats, at which work he was occupied all the night. In the morning, having winnowed the corn, Rhys poured a few old oats into it, and said, "I name thee *old oats*." I should think that, if the Earl was satisfied with his prompt answer previously, he could scarcely approve of his deceitful and wicked conduct on the present occasion.

When Rhys went on a visit to the Earl at Windsor Castle, the nobleman was supplied by him with much news, and in the midst thereof he attempted to have his revenge upon the Earl's steward, by saying that he could not possibly keep the horses from Llymddod Park. "Well,"

said his lordship, "I will have compensation for this as soon as I return to Hensol Castle." Upon his return the the Earl summoned his agent before him, to give an account of his neglect. The matter, however, was utterly denied. Rhys was consequently called upon to substantiate his accusation. "Well, my lord," said he, "I will now tell you the truth. Mr. Lloyd, your agent, was pressing me so hard for the rent, that I was under the necessity of threshing my corn prematurely. I was thus destroying the food of the cattle, and they were dying one after the other, and conveyed in the ravens' beaks every day to your lordship's park." "Very well," said his lordship, "I would not for anything be the means of injury or loss to any of my tenants."

XII.—GRUFFYDD THOMAS,

Alias Gutto Fargam, *alias* Gutto Blaencynhairon, *alias* Gutto Maes o'i Gof, in the parish of Margam. "Oh!" Gruffydd used to say, "many are the names which they give to his mother's curse." This man is very much remembered throughout Morganwg to this day. He came to the conclusion that it would be easier for him to beg than to work for his livelihood. Whenever he felt hungry he called himself Gruffydd Thomas; on other occasions he assumed some of the other *aliases*. His usual practice was to approach a house a short time before dinner, with a bundle of sticks in his arms to make the pot boil; and it was not *one* meal that would satisfy him, he must needs have *three*. If horses are awkwardly or badly driven, especially if the carriage come in contact with the gate-post, it is usual to make the remark, "they ought to have remembered and followed Gutto's advice,—'*Begin to keep in time*,' and such a mishap would not have occurred."

Should an old widower happen to be in company, Gutto's rambling visit to the metropolis is mentioned. He called at Lord Margam's residence, and it was told his lordship that Gutto of Blaencynharion was there; he was invited to the hall, and his lordship informed his

friends that he was a man of a defective intellect, but very ready with his answers. After dinner the gentlemen repaired to the hall to see the fool of Margam; but they were astonished at his witty answers. Amongst other things, one of the gentlemen asked him, whether he was a married man or a widower? "Oh!" said he, "the same as Lord Margam, a widower to be sure. I have never been such a fool as to take a wife to support."

On another occasion, when Gutto was working in the harvest with Bassett of Bisgin, and being, as usual, very tired, he said,—"God help the slaves of the world, and Bassett of Bisgin too; but I know of a better way than this to gain my livelihood: I will go towards the Cottrell to court a sweetheart."

OBITUARY.

W. WILLIAMS, ESQ., OF ABERPERGWM.

The death of Mr. Williams, of Aberpergwm, which occurred on the 19th of March, has removed one of the most true, staunch and learned Welshmen, whose loss the Principality has ever had to deplore. The retirement in which Mr. Williams had lived for the last thirty years prevented any but his most intimate friends from fully appreciating the remarkable qualities of his heart, mind and understanding. A short sketch of his character is peculiarly called for in the pages of this work,—which is especially devoted to everything interesting to Wales,—as those who knew the late chief of Aberpergwm sufficiently well to value him as he deserved, will justly claim some published testimony to his worth, in a national work, and those who did not will desire to know in what those abilities consisted, which all seemed to concede he possessed, but of which comparatively few could adduce the proof.

Mr. Williams, of Aberpergwm, as a young man, was a great traveller; he spent seventeen years in visiting the greater part of Europe, and in travelling in the East; and acquired foreign languages in a perfection never attained by Englishmen under similar circumstances, and which he always attributed to his having first learned his native tongue, (the Welsh,) and spoken that difficult language alone until he was nine or ten years old, after which English was acquired perfectly, without any trouble; the dead languages were added at school and college, where he became an excellent classical scholar, keeping up, however, in the holidays, his own much loved tongue, which he considered the key to various kinds of valuable knowledge, including, especially, philological researches. Mr. Williams' foreign travels, before mentioned, con-

tinued for many years; and it may be imagined how great were the stores of information which were acquired in that period by a man of his ability and intelligence, who started upon them master of the Cymric language and lore, an accomplished classical scholar, and a deep English reader. Mr. Williams spoke, wrote and read Welsh, German, Italian and Modern Greek, with almost equal perfection, and his English was ever remarkable for its purity. He was master, likewise, of Gaelic, Spanish, Portuguese, German, Russian, Polish, Turkish, Arabic, Persian; and he kept up, at intervals, a widely-extended correspondence with eminent foreigners, in their own language. He visited Asia Minor without an interpreter, and went all over Palestine, Persia and Kurdistan, and Northern Africa; was present as an amateur in the battles which took place under the Duke of Wellington in the last campaign in Spain and France, accompanied by an attached Welsh servant; and he entered Toulouse with the victorious army. Mr. Williams also bathed in the Lake Ladoga, in the Nile, and in the Dead Sea, and the water of the latter, he said, blistered his lips. He also brought some jars of water from the river Jordan, which was carefully preserved, and with which his children were baptized.

Having spent so many years in different climes where he frequented numerous foreign courts, and had been accustomed to enjoy, without care or trouble, the best society in the world, and where his talents and other advantages made him ever a welcome guest, it is not surprizing that, on his return, he did not feel disposed to emerge again into the world. His attachment to Wales was indestructible. He re-beheld with delight the ancient home of his fathers, and could not tear himself away, or bear to re-commence the heavy routine of English society, from which he had so long been free. He missed the easy sociable life of foreign countries, was overcome by the idea of heavy dinner-visits, and disinclined to take the trouble of renewing his intimacy with his former London acquaintance, after so long an absence from

Great Britain. He therefore devoted himself to study at Aberpergwm, and to the delights of country life amidst his own people, in one of the most beautiful spots in Wales, where, secluded amidst the mountains, and surrounded by the woods and waterfalls of Glynn Nêdd, he could enjoy nature under its most lovely aspect—revive the recollections of his childhood—and devote himself to the undisturbed perusal of books in all languages, of which Welsh literature always formed a prominent part.

Among the friends whose society he cultivated in Wales were his neighbours, Colonel Smith and Mrs. Smith, of Castella, whose daughter and heiress he married in 1837, —and the attachment of this lady to the Principality was scarcely second to his own. After his marriage, he made a tour to Stonehenge, and used to record with pride and pleasure that he and his bride had spoken that same tongue, among those stupendous relics of the Druids, which the Druids themselves had spoken, ages before, in that very spot.

Mr. Williams carefully carried out, in the education of his children, especially that of his eldest son, that system by which he had himself so greatly profited. He never allowed a word of English to be spoken to them by the servants, nor did he or Mrs. Williams ever speak English to the nurses, before them,—by this means they acquired Welsh naturally,—and at six or seven years old he and Mrs. Williams began to speak English to them, and found (as they expected) that they acquired the *easier tongue* in a few weeks in perfect purity, without any trouble whatever. The possession of both languages, at that early age, not only gave them an infinite advantage over other children of their own rank in life,—but the Welsh language formed a close bond of union and interest between the children of Aberpergwm and their countrymen, the Cymry,—a bond to which their patriotic father often, and recently, alluded in conversation, saying he was happy to believe that his eldest sons, (now of the ages of seventeen and sixteen,) though then at Harrow, would

never cease to love the land of their ancestors, and would never forget their own tongue, and that it was delightful to him, on their return for the holidays, to hear them as fluent with their own people as if they had never left Wales.

As a father, Mr. Williams was in all respects a model to parents. His children's welfare was his daily and hourly study, and there were very few occasions on which he did not himself accompany his sons from Aberpergwm to Harrow, and go up to bring them down on their return for the holidays, generally remaining a few days in London, to take them himself to see any works of art, ancient or modern, which he thought might improve their taste, or enlarge their understanding.

Whether Mr. Williams felt occasionally unwell the last year, or whether he had any of those remarkable presentiments which sometimes occur, cannot be exactly known, but latterly he had given up accompanying his sons from home to school, and he said to a friend recently that he "had given it up, because it gave him too much pain to part from them, and return home alone; and that, as they were now quite able to take care of themselves, he was glad to avoid the infliction of returning on the same road without them,—that it delighted him to go and bring them home, when every mile made each more joyful, but that the reverse was so very painful to him, that, as it was no longer necessary for their welfare, he had given it up." A very intelligent Welsh woman, much attached to the family,[1] and who had had the home care of the two eldest sons, under Mr. and Mrs. Williams' direction, for the last eight or nine years previous to their going to Harrow, has often been heard to say that, in all that period, she never had heard Mr. Williams, who was continually with his children, say a thing to, or before, them which was not calculated for their good, never, as is too often the custom (even with affectionate parents),

[1] Mrs. Manuel.

talking at random on any subject for amusement, without regard to the impression that may be made on the minds of young listeners, neither would he ever permit acts of cruelty to animals, or let the suffering of a bird or insect be treated as a matter of indifference.

He allowed them in their early years every advantage that mountain scenery and continual exercise in the open air could give, fitting up a cottage for them at a certain distance from Aberpergwm, on the steep side of the mountain, commanding a magnificent view, where they might go in summer, and spend days together, and enjoy on waking the rural sights and sounds inseparable from the life of the shepherds, who tended the numerous flocks of Welsh sheep that grazed in that locality. But they were always carefully attended—not only by Welsh nurse-maids, to play with them and to guard them from bodily harm—but by the faithful countrywoman above alluded to, who carefully kept watch over their opening minds and habits. Mr. Williams never grudged anything for his children's benefit, body or mind; his system was to strengthen the former by natural exercise out of doors, without ever over-straining or fatiguing, whilst, at the same time, the mind was gradually expanded by encouraging an interest in nature; he had instruction thus conveyed, and himself, by his conversation, always carried out the same object in their walks, drives, or rides, but he was so fearful of over-tasking their bodily strength while growing, that he had seats placed in convenient spots, at easy distances, for miles from the house in his woods and parks, lest at any time the children should be led away by their spirits to exhaust themselves, and then have no safe place to rest upon. It is related of one of his sons that this careful, yet free, mode of life had rendered him so strong and active, that he could, when very young, mark any sheep in a flock, and run it down, and catch it, for mere play, without exhausting himself.

Mr. Williams was the greatest advocate of drawing. He had a pencil put in the hands of his children as soon

as they could scrawl on paper, and encouraged them to try to draw everything they saw, animate or inanimate, supplying them also in the house with good prints or casts; and the consequence was that, at an age when other boys are beginning, unwillingly, to try to copy their masters' drawings, Mr. Williams' sons were executing masterly sketches of all subjects, in pencil, and pen and ink, alone. Instances without number might be added to show the union of sense, of feeling, and of parental attachment evinced by this remarkable man to his children, though commonly called "indolent" in the other affairs of life; no trouble was too great where *they* were concerned; no expense was ever considered on their account; and, although Mr. Williams' greatest enjoyment was in their company, he sent them, without the slightest hesitation or weakness, to school, as soon as it was proper and desirable. He desired they should love their home, and country, and its language and literature, as he loved it, and he, therefore, from their birth, educated them in their own tongue,—but he also desired that they should be fitted for the race of life among their equals in birth, and qualified to adorn that station which their family and ample possessions entitled them to fill, and to vie with their contemporaries in the cultivation of the intellect and talents God had given them.

There is little to add to this short memoir. One of the last times Mr. Williams was observed on any public occasion, was at the opening of Sir Benjamin Hall's Welsh Church, at Abercarn, where he attended every service, taking the greatest interest in the various merits of the different Welsh preachers. He hurried away the next day to be present at a meeting for the Soldiers' Patriotic Fund, where he was the only country gentleman who was able to address the meeting in a Welsh speech, which will not soon be forgotten—which was before alluded to in these pages—and which was the main cause of the enthusiasm, which produced so excellent a subscription.

About ten days before his death he suffered from a

cold, and kept his bed, but was not considered in the least danger. On Saturday the 19th of March, he said to Mrs. Williams, he thanked God he felt once again well, and should get up, and she left the room; but hearing a slight noise, she returned, and found him across the bed, dying; and he expired in a few minutes.

Some of his old friends have supposed that the habit of smoking, which he had contracted in the East, might gradually, as is often the case, have, unsuspected, produced some evil, which terminated his life thus unexpectedly. He was often warned that he would suffer from this cause, but he used to answer that he had "done it many years, and felt no ill effects;" and within the last six months, a friend had observed to him,—"Ah! you may do it once too often, it is a very dangerous thing for health, it may not show till too late," or words to that effect. He was very temperate in his habits, and appeared to have a constitution of adamant. He left four sons and two daughters.

His old family place of Aberpergwm, and ample entailed estates, will be inherited by his eldest son, Rhys. May he fulfil his father's wishes, and with his next brothers, Lleision, Morgan and George, each be a rock of support to Wales, as well as to their young sisters. Never was a firmer or stauncher Cymro than their lamented and highly-endowed father.

Mr. Williams was buried on Saturday the 7th of April, in the church of Aberpergwm, on the repair and restoration of which he had spent between one and two thousand pounds. His funeral sermon was preached by Rev. J. James, late curate of Aberpergwm, and since selected as the officiating minister of the Welsh Church at Abercarn. The sermon and service were, of course, Welsh, and between seven and eight hundred persons attended, the church could not contain them, and the church-yard was crowded. It need not be added that his widow, who had lived with him in the most perfect peace and happiness for nearly twenty years, is inconsolable, as

well as his children and his sisters, who resided at Ynyslâs, close to him. He formed the centre of a most attached and united family, who have been suddenly bereaved of a parent, a protector, and a husband, a brother and a sympathizing and enlightened friend: and the Principality has lost in him one of its best scholars and firmest supporters.

GRIFFITH DAVIES.

On Wednesday the 21st of March, Mr. Griffith Davies, one of the most eminent actuaries in London, died at the age of sixty-seven. Mr. Griffith Davies was born on the 28th day of December, 1788, at the foot of Cilgwyn mountain, Caernarvon. His father held a small farm, and devoted his spare time to work in the neighbouring slate quarries. Mr. Davies was also brought up a quarryman, and worked as such until the age of twenty. He was about seventeen years old before he learnt even the numeration table, but as soon as he had had a little insight into the properties of numbers, which he managed to get by placing himself at school for a short time at Caernarvon, by his own savings, he would be seen during a portion of the meal times allowed him at the quarry, practising himself in arithmetical operations with an iron pencil on the slates which he had to manufacture. He arrived in London on the 15th of September, 1809, without a single acquaintance in the place, and with a very imperfect knowledge of the English language. Having a few letters of recommendation, he went about seeking a situation as a porter or messenger, and, being unsuccessful, placed himself for a short time in a school. In January, 1810, he obtained a situation as an usher, and in the following year he opened a school on his own account. He married in 1812; published his *Key to Bonnycastle's*

Trigonometry in 1814; was appointed consulting actuary to the Guardian Assurance Company in 1822, and soon after was appointed actuary to the Reversionary Interest Society. In 1823 he became the regular actuary to the Guardian, and published his tract on *Life Contingencies*, containing his rate of mortality, deduced from the experience of the Equitable Society, and the improved columnar method, in 1825. From about 1829 to 1852 he was extensively engaged, sometimes at the instance of the East India Company, in investigations respecting the present state and future prospects of the military, medical and civil funds established in India, and occasionally for the Bank of England, and other societies in this country. In the course of his career he was elected a Fellow of the Royal Society, of the Statistical Society of France, and of the Institute of Actuaries of Great Britain and Ireland.

POETRY.

Our Welsh friends will thank us for giving insertion to the following poem, inasmuch as it very graphically describes the excellencies of Euas, at the time when the author lived. Meredydd ap Rhosser flourished between 1450 and 1480, and was president of the Glamorgan Gorsedd in 1470.

AWDL GWLAD EYAS.

Af i wledd gampwedd o gwmpas—caerydd
Lle mae caerwr deyrnas;—
Fy nghamp, rhag ofn fy nghâs,
Yw galw Duw a gwlad Eyas.

Urddas hyd Eyas, lle caed y wir—glod,
Gludog fwyn yn y rhandir;
Llanfihangel, lle gelwir,
Llaw Dduw yn hon i'w llwyddo yn hir.

Hir ddydd llawenydd a fu yn llenwi—hon,
O hen waed arglwyddi;
Pawb dynion, pob daioni,
Pen llwybr aur; pwy yn well ei bri?

Pob bri a geir yn ei llenwi, llyn,
Pob rhyw yn freninllwyth, pob rhan,
Pob ffrwyth ar berllan a phren,
Pwy iawn waed da, pwy ond hon?

Yn hon y mae rhoddion yn rhydd—i glerwyr,
I gael arian beunydd;
Nid oes, gor îs haul a dydd,
Llu dynion well eu deunydd.

Defnydd llawenydd diofnog,—yw'r llu,
Llawer iarll llurugog;
Daliad Crist, deiliaid y Grog,
O'u dwylaw caem aur deulog.

Aur deulog yw ein llog, nid llai—ein rhoddion
Na Rhyddarch[1] neu Walchmai,[2]
Rhoi Meddyglyn at hyn, yn eu tai,
A mynych roddion mwnai.

Mwnai ac osai ym mhob maenawr—fwyn,
Oedd fynych i gerddawr;
Pob hafod i'w fod yn glodfawr,
I wlad, nis gad Duw i lawr.

Duw mawr yw'n blaenawr o'i blas—yn gadarn
A fo ceidwad Eyas,
Hwnnw, od rhaid enwi ein trâs,
Ydyw aur nedd y deyrnas.

O daw diwrnod, da fo ir deyrnas,
A hwn i ymwan o hyn i Ammias
A phob un gwrol, a phawb yn ei gyrras,
Ac ymelid draw, ac ymlid trâs,
A threisio *aliwns*, a thraso milwyr,
Pei fil o folwyr, pwy fal Eyas?

Na bo awr o newyn ar neb yn Eyas,
Nag anian gynen, na gwenwyn gwnias,
Na gauaf nâs hir, nag ofni siâs,
Na thro o niwed, na thraha yn Eyas.
Na llid estroniaid, na llâs ymrafael,
Newydde diwael; nawdd Duw hyd Eyas.

Aml mawl ganiau, aml milgwn Eyas,
Aml gwyrdd yn ei liw, aml gardd yn lâs,
Aml o luniaeth dyn, aml o wenith dâs,
Aml clod i luoedd, aml gwlad Elias,
Aml yw doethiaid plaid ymhob plas cymen,
Aml yw drwy gynen ymlidiwr gwnias.

Pob llan yn aurloyw, pob llwyn yn irlâs,
Pob gwraig yn angel, medd a'i gwelas,

[1] Rhydderch Hael, king of the Stratclyde Britons, about A.D. 500. He is distinguished in the Triads as one of "the three generous princes of the Isle of Britain."

[2] Gwalchmai, nephew of Arthur, described as one of "the three most courteous men towards guests and strangers."

Pob glan anturwalch, pob *gallant* aurwas,
Pob dawn i gerddwyr, pob dyn ag urddas,
Pob arddwr, milwr, fel y melwas clau,
Pwy yw ein pen Dehau, a'i hap, ond Eyas?

Glân lu a adawan, glân lewod Eyas,
Glân od o gampau, glân dai o gwmpas,
Glân o gyrph drwyddyn, glân grefftwyr addas,
Glân gaerydd newydd, glân geirw yn Eyas;
Glân blaned dyged digas i'n beunydd,
Glân aur da newydd, glân wyr-da yn Eyas.

Mair wen, dy ras
Mawr ym dy raid,
Mae da ymhob plaid, } Mae Duw ymhob plâs.

Man oedd di fâs,
Mae yn dyfod,
A hîd ar glod, } Hyd awyr glâs.

Llen nwyf urddas,
Llawn o feirddiaid,
Lle heb amlaid, } Llu heb ymlas.

Mae holl Eyas
Ym a'i llewod
A'i llyn orddod } Yn llawn urddas.

Urddas Mair, ein Pair, lle bo puraf—moliant,
I'r milwyr cadarnaf,
Pob man yno a folianaf
Pob dyn gwych, pob dawn a gaf.

MEREDYDD AP RHOSSER a'i cant.

MEDICINE.

THE following observations are extracted from a medical treatise in MS. written by William Pugh, gentleman, A.D. 1675. See his "Genealogy" in the *Cambrian Journal*, i. pp. 132, 356. It is here inserted, not on account of any intrinsic value which it may possess, but with the view of exhibiting the kind of medical knowledge which our ancestors had near two hundred years ago.

DE SERO LACTIS.

Of Whey of Milke.

Giue me leaue, who have often experienced, and receaued very much beneffit by the Serum Lactis, to say something of the vertue of it, out of the bookes of Phisitians. Weyrus, out of what I doe finde in his *Appendix* to his *Treatise of the Scorbute*, sayeth, that Serum Lactis is dranke with good successe by the sicke; his reason is, because the *Serum Lactis* answearinge the *Serum Sanguinis*, becomes a lotion thearevnto, aggreable to its faculties; and thearefore sharp, and hott and of thinne partes, it clengeth, openeth, moves vrine, and is onne of the cheeffe things for the allay of the plague of the scorbute, eauen by the testimonies of antient writers, greate and eminent Phisitians.

Aetius Amidenus, out of Gallen l. 2°. cap. 94°. supposinge the vse of *serum lactis* vnto dissesese in generall, sayeth, that a more efficatious *serum* must bee vsed, wheare bodies and deseases require stronger healpes, as Exanthemata, that is, the Small Poxe; Blacke and blew spotts, or staynes; all ill humors tendinge to the skinne, as leprosie, and the like; the wett scabbs in the head, called achores, old vlcers, and soares; eies dayly runninge; scabbs on the eielidds, and browes; spottes and blemishes on the face. It is good in the long periods of feauers, and vnto such who with sicknesses are runninge a pace to the Hydropsie.

As for choyce of the *serum lactis*, for all is good; Mesuez preffered that of blacke goates; next to that, that which is made of the milke of sheepe. It is the matter of soakinge; and of it sealfe a harmlesse medicine, for it drieth and heateth, in the first order compleate eauen to the second degree.

Beesides, *serum lactis* doeth attenuate, wash, cleange, and by

its nitrous quallities, bringes doune the bellie, without payne; gently it doth cast away coller, both yellow and blacke, bred by burnt humors. By which meanes it healpes madd men and frenzies, as alsoe melancholly persons. It is good for gutts filled and ouerladed, and healpes the deceases proceedinge from that, as for example, a kinde of Hydropsie, ingendred with phlegme and water, bredd betwixt the tow skinns called Leucophegmatia; alsoe for the galle, and for the spleene; alsoe for such as are in feauers, out of collor, or the obstructions of the bowells and vessells. It is alsoe good to the deffects & faults in the skinne commінge of burnt humors and springinge out of cholor; and therefore it is very proper for feuers, ringwormes, morpheus, manginis, scorbutes, wilde scabbs, and lastly, for leapardes, very conuenient and singularly proffitable &c.

This *lactis serum* soe much celebrated & commended by the best and learnest Phisitians, soe famous for the good it doth, for the cure of almost all deseases, either by it sealf single, or as a vehicle for other phisiqs. In nothing alsoe but good honest *whey* to bee vsed, or dranke, accordinge to the prescription of Phisitians.

It may bee well noted, that those poore people in the mountaynes of Wales who drinke noe other drinke, are exceedinge healthy, long liued, vigorous and well complexioned.

For the orderinge of whey, as ordinary drinke to bee vsed, it must bee well boyled, and soe well skimmed, that noe curde bee leaft upon it, then cobled, and put into a stond, wheare these hearbes must bee readie.

Egrimonie,	Hysope,
Medowsweete,	Wilde or
Wild Carrotts by	Garden Thime
some called Daucus,	Sage
Saxafrage,	Foenell
Pellatory of	Fumatorie
the wall	Spear Menth.

For to cleare the Bloode and to coole the luer, adde to the former the hearbes followinge,

Mouse ear	Betonie
Maydenheare	Hartstonge
Liuer Worte	Featherfewe
Mugworte	Marieram
Alleluya	Veruaine

If you are trobled with the Scorbute, add to all these

Chochlearia or	Germander
Scorbute grasse	Scabiosa
Water Menth	Sumsa or Diuells
Water Cresses	Bitte

Brooke-line	Nummularia
Cuschuta or the	Epithymum, or
Dodder of Kine, or	Dodder of Thime
Flaxe	

And such like hearbes as are abstersive; to keepe the bodie soluble, there may bee some whey taken aparte, and in it infuse, by warme infusion,

Sena ℥ij.		Nuttmeggs n. ij.	
Reobarbe ℥ij.		Cloues	}
Pollipodij	} ℥ij	Cynamon	} Parum.
Querani	}	Ginger	}

Then beenge could, powre that infused stuffe into the stond liquor, add spices soe infused alltogeather; and after three dayes it may bee dranke of. This I haue written of the vertue of whey; now for butter milke.

DE LACTE EBUTIRATIO.

Those who drinke *Butter Milke*, are not in the least to bee blamed, for that is alsoe a kinde of *serum lactis*, because the Butter which is the fatnesse of the milke, beenge taken off, it becomes thynne, and subtile, and more aggreable & conforme to the serum sanguinis, or the water whearewith the blood is tempered.

De sero seri lactis.

If you suffer *lac ebutiratium*, the Butter Milke, to thicken, theare may bee found in the bottome a thinne substance, called whigge, allmost like water, and may be well called *serum lactis ebutiratii*. Soe that if theare should bee any thinge in the lacte ebutiratio, which may offende, certaynly this thynne substance must bee inoffensive, and more wholsome then whey, or because it is a substance more puriffied, or as I may say, refined, beenge the *serum seri lactis*.

Old authors, and learned Phisitians, have much commended *Butter Milke*, or *lac ebutiratium*, not only to bee dranke but alsoe to bee vsed exteriorly; see Weyerus, Bayrus, Amidemus, Mesues, and others; and be well opinionated of whey and butter milke.

DE LACTE DILUTO, OR OF GLASTWR.

The experience of some of my acquaintance concerninge this *lac dilutum*, yea of such men who weare esteemed, and thought to bee knowinge and judicious, induceth mee to say somethinge of it, although butt a litle. This subject of Glastwr desearve a whole treatise, but it shall suffice mee to touch upon it shiortly.

A gentleman of my acquaintance made vse of Glastwr upon

all occations of distempers of his stommacke. He made it after this maner; hee tooke of sweete, fresh milke and water æquall portions, well mixt, and drinke it fresh, for it is not good beeng keept aboue to hours. Experience, the mistresse of all artes, hath approued this drinke to bee especiall good in feauers, and all hotte distempers. Lette him who vseth it, take heed of multipleinge draugthes, for it is a greate cooler; and remember the old verse. Quæ moderata, juuant, immoderata nocent. A man may take to much of his mother's blessinge.

The milke that is mixt with the water, must bee newe and not thicke, nor creamie, butt freash and thinne, as neare as can bee from the cowe, is the best. The milke healpes the rawnesse of the water, and the water tempereth the milke, in all its noysome quallities. The water must bee of a cleare, runninge fountayne. That water is best, that is taken out of a springe risinge aganst the east, and is cleare, and of noe taste.

DE LACTE.

Redd cowes milke is very souerainge for all intentes that milke is usefull for, although some are opinionaded of the milke of Goates, and some are much for that of Eawes, and many for the asses milke. Not much to dispute theare reason, it is certayne to mee, that the cowes milke is verry good and more naturall and familiar to man, and may have to all effects as much vertue and power 'as any other milke whatsoeuer cried up by Phisitians of former ages, espetially the redd cowes milke, which is obsearuèd to bee the best coler amongst kine for goodnesse of milke, and to giue the healthiest norishmente; and thearefore prescribed by our modern physitians 'unto such as are consumptive, to drinke of, in its naturall warmth from the cowe.

And soe, noe doubt, but the whey and butter milke from kine's milke, may be as good, if not better, for persons that are sicke, than any other milke of what species soeuer, bee it goates, sheepes, asses, yea or the milke of hinde.

VINUM DILUTUM.

Note, that what I have sayed of *lac dilutum*, may bee in like maner sayed of *vinum dilutum*, for the water qualiffieth the heate of the wine and the wine corrects the rawnes of the water. And soe I conclude this treatise, as I doe intende and hope, to the glory of God, and the good of my neighboures.

CORRESPONDENCE.

DYVNWAL MOELMUD.

To the Editor of the Cambrian Journal.

Sir,—I am not aware that a single Welsh historian exists who believes that the code attributed to Dyvnwal Moelmud was compiled and promulgated by him in its *present form;* but rather that, having originated with him, it was handed down orally as the common law of the land, and received such augmentation and phraseological modifications as suited the progressive circumstances of the times. An instance of this adapted growth is furnished to us in the threefold Triad on Oaths. "There are three relics to swear by; the staff of a golychwydwr; the name of God; and hand-in-hand with the one sworn to: and these are called hand-relics. There are three other modes of swearing: to wit, averment upon conscience; averment in the face of the sun; and confirming under the protection of God and His truth. After that were introduced: the ten commandments; the Gospel of St. John; and the Blessed Cross."—219. The first triadic limb, no doubt, formed a part of the original code, and it is evidently Druidic; the second succeeded, and that is Druidic too, whilst the last alone refers to a Christian state. Here, then, is proof positive that the Moelmutian laws had their origin in times anterior to the Christian era; and that, whilst this fundamental character remained intact, they were subsequently moulded in accordance with the exigencies of society. Mr. Stephens has, therefore, been beating the empty air, when he thought that his orthographical and phraseological arguments would be destructive of the antiquity of the laws in question. It is quite possible that *Essyllwg* should have been mentioned in them when they were first promulgated, and very natural that when the said country changed its name, it should have given place to the new appellation. All this is so very reasonable, that, had it been otherwise, we should have had cause to suspect that the laws of Dyvnwal were not such as prevailed in this country previous to the era of Howel Dda, at least for some considerable time before. The entire absence of Christian allusions would have induced us to hesitate, ere we assented to the statement that Howel Dda "renewed the laws of Wales" (*Myv. Arch.* iii. 359), and that these were the laws of Dyvnwal Moelmud, which "he found superior" to all others. Were the Cymry without laws from the departure of the Romans to the tenth century?

But Mr. S. has unwittingly confirmed this historical fact himself in his long list of "coincidences," which he says are "enough to establish

the identity of any two compositions."—p. 51. But such is his obstinacy that, contrary to all authorities that touch upon the subject, he must needs derive "these Triads from the laws of Howel," rather than "the laws of Howel from the Molmutine Triads."—p. 51. And why connect them with the name of Moelmud at all? In the former part of his article, he identified Moelmud with Alfred, and placed him in the sixth century! These laws, according to him, were compiled in the sixteenth century! I am really grieved, Mr. Editor, that you should have lent your pages for the insertion of such chronological inconsistences. And the *Bezant*, which Mr. S. grasps with such avidity and exultation,—he cannot dispose even of that consistently. It is not mentioned in the laws of Howel Dda, because it was comparatively unknown in his time, *i.e.* in the tenth century. "From the tenth to the fourteenth century, this was the chief gold coin in currency through Europe" (p. 49), for two centuries subsequently it must have been again comparatively unknown; and yet it is mentioned in a document at the end of that time!

When any clear trace of archaism is found in a document, it must be taken as a stronger proof of its early origin than a few modern phraseologies can be of its late birth. Now this vestige of antiquity is, beyond doubt, observable in the code under consideration. We allude more especially to the Triad which recognises the Druid as the legal minister of religion:—"Derwyddvardd—and his function is to diffuse instruction and to demonstrate the sciences of wisdom and RELIGION in the session of the bards, and in court, and in *llan* [this word is not originally ecclesiastical], and in the household wherein his office is performed. And it is right for [him] to have his five free erws under the privilege of the function of his art, distinct from what is due to him otherwise by the privilege of an innate Cymro."—(71.)

Mr. S. has felt the force of this fact; but only for an instant; he has a "simple" way of getting over the difficulty. "We find only an odd and unhistoric compound called a Druid-bard once named. The explanation is simple; the Druids had no existence in the sixteenth century; and the disguising of the Christian priest, under the unhistoric name of *golychwydwr*, is really too transparent a fiction to deceive anybody who has eyes to see, and a capacity to comprehend!"—(44.) I, for my part, must confess my utter inability to comprehend this "simple explanation." But here comes a further illustration of the Welsh term. "The word looks strange; and being strange, it is thought, must be very old; but on closer acquaintance, it turns out to be a term used to distinguish the sacerdotal office from the papal priest *(sic)*. It seems to be a term invented by the Glamorgan bards, who were, for the most part, followers of Wickliffe, to distinguish the Lollard from the Romish priest, even if it does not indicate the existence of a still more rationalistic theology."—(52.) This is indeed a "simple explanation," suited to any case, be it ever so difficult. But seriously, does Mr. S. mean to assert that *golychwyd* was "invented by the Glamorgan bards in the sixteenth century, and that it is of a

Protestant character? If so, what shall we say of its use, in several of its modifications, by Joan Mynyw, Gwalchmai, and Cynddelw? How is it that whilst several of the post-Reformation bards have the title "Offeiriad" added to their names, not one is distinguished as a "golychwydwr?"

Mr. S. adduces the expression "privwyliau arbenigion" as an irrefragable argument in support of the Christian origin of the Moelmutian Triads, and he refers his readers to the *Ecclesiastical Antiquities of the Cymry*, for proof triumphant that the Glamorgan bards determined these to be *Christmas, Easter, and Whitsuntide.* Of course they were, under Christianity, but that does not prove that there were no "privwyliau arbenigion" likewise under Druidism. Let Mr. S. turn to p. 53 of the *Iolo MSS.*, and he will find mention made of "y Pedair Prifwyl Arbennigion" of the bards, which, in the preceding page, are described as the solstices and equinoxes. Not only from the bards of Glamorgan do we derive the information that the Druids observed those seasons of the year, which, even in comparatively modern times, were called "privwyliau arbenigion," but also from unexceptionable sources, to which Mr. S. surely ought to defer. The argument founded on heraldry, which Mr. S. contends had its being subsequently to 1530![1] is really undeserving of notice; equally so are several other particulars which it would be a waste of time even to enumerate. It is truly lamentable to find that a man, capable of better things, should allow his prejudices to carry him away in the manner exhibited in the article which I have been considering. With him the mere *ipse dixit* of "the scholars of England and the continent," is authority sufficient to outweigh the united testimony of native records. He quotes Lappenberg, for instance, without laying before us a single argument which conduced to the conclusion at which he has arrived. This is not the way to serve the cause of truth. Whatever may be the motive that actuates Mr. S. in these particulars, whether the principle of anti-nationality, or love of notoriety, one thing is certain, that no Welshman will ever any more look up to him as an authority in matters relative to his native country.

I remain, &c.,

CARADOC AB BRAN.

STEPHENS *versus* STEPHENS.

To the Editor of the Cambrian Journal.

"Gwgon Gwron, *the herald bard*, was the son of Peredur ab Eliffer, who fell in A.D. 584."—*Cambrian Journal*, i. p. 166.

"Arwydd-veirdd, or *herald bards*, originated with Thomas Benoilt, who made an heraldic visitation of Wales in 1530."—*Ibid.* ii. p. 44.

"Dyfnwal is Alfred, who lived in the ninth century."—*Ibid.* i. p. 163.

[1] The College of Arms even was made into a corporation as early as A.D. 1483.

"Dyfnwal was a contemporary of Arthur and Gildas, who lived in the sixth century."—*Ibid.* i. p. 172; ii. p. 34.

"Hywel Dda consulted the Moelmutine Triads."—*Literature of the Kymry*, p. 447.

"The Moelmutine Triads were derived from the Laws of Hywel."—*Cambrian Journal*, ii. p. 52.

"Triads are not old; it is surprising how few allusions to the Triadic groups are to be found in the poems of the elder bards. Allusions do not become frequent until we have advanced to the middle of the fourteenth century. The fourteenth, fifteenth, and sixteenth centuries, form the age of triadic composition."—*Ibid.* ii. p. 53.

"The Triadic form is frequently seen in the poems of Aneurin and Llywarch Hen; and Mr. Vaughan, of Hengwrt, was of opinion that some of them had been collected as far back as the seventh century. In the time of Hywel they were very common, as the collective wisdom of his day have either framed or copied a great number of legislative Triads."—*Literature of the Kymry*, p. 447.

"Faith, in the Triads, is a *new* article in our historical belief; it has done much to bring Wales and Welshmen into contempt, and to lower the character of Cambrian literature. It is time for it to be gone."—*Cambrian Journal*, ii. p. 55.

"The Triads are traditions of a peculiar and trustworthy character. We are justified in forming a favourable estimate of their historical trustworthiness."—*Literature of the Kymry*, p. 448.—I remain, &c.

GIRALDUS CAMBRENSIS.

Caernarvon.

COMMON SENSE VIEW OF "THE VESTIGES OF THE GAEL IN GWYNEDD."[1]

To the Editor of the Cambrian Journal.

SIR,—My view of the subject by no means involves that of the original inhabitants, &c. (I will rather believe in Camden, Usher, Bishop Lloyd, and such stamp of people, on this head.)

My view may be stated thus:—The Irish came into Wales at various times in considerable numbers, as freebooters or friendly emigrants (emigrations, petty invasions, and expulsions are authentic). They settle themselves here and there all over the country. In course of time, from some cause or other, they are expelled, or some of them; and some choose to leave, and some to remain, and their localities are named after them, as Pendregwyddyl, Nantygwyddyl, Pontygwyddyl, &c.; the word Gwyddyl being merely an affix to an old Cymraeg word. The *Sais* has left his name, too, in many instances, far more numerous than the Gwyddel as Tyddyn Sais, Carreg Sais, Ffuth Saeson, Cwm Saeson, &c., and like the Gwyddelig names, named commemora-

[1] See Report of the Cambrian Archæological Association, at Ruthin, Sept. 1854.

tively by the Cymro; and I might enumerate many names of very modern date, even unto our own day, of farms, fields and cottages, where English and Irish have located, and the process of this naming of places will be occasionally going on whenever the settlement of a stranger is made amongst us, be he Gwyddel, Scot, Sais, or Ffrencyn. There, Sir, is my opinion how these names were and are being founded. I should like to know how does Mr. Basil Jones, or his "trumpet blower," account for their baptism. Who would they say *gave* the names? I would inquire, too, if a Pont over the Elwy (Pontygwyddyl) was likely, in the times of these Gaels, and *query*, too, what might have been the name of our own dear Gwlad Cymry itself at this early Gaelic era. Not desiring to be thought quite unlearned,

I remain, &c.,

ALLOPHYLLIAN-ARIAN CYMRO.

SCANDINAVIAN TERMS.

To the Editor of the Cambrian Journal.

SIR,—I merely write a few lines just to draw the attention of some of your learned readers to the application of the Welsh, as well as the German, to the explanation of terms in Scandinavian mythology. The Welsh has been, I think, most successfully applied for the same purpose in classic mythology, as well by Rowlands, in his *Mona Antiqua*, as by the learned Pezron.

I will select but a few examples, which, I have no doubt, may easily be multiplied:—

Midgard,—The dwelling-place of the gods. *Welsh*,—"Bydgardd," or "Gardd y byd."

Niflheim,—The mist country, or subterranean regions. *Welsh*,—"Niwl," mist.

Mimir,—The god of knowledge. *Welsh*,—"Myvyr."

Balder,—A god of eloquence. *Welsh*,—"Baldordd."

Heimdal,—Another god of eloquence. *Welsh*,—"Hyawdl." A good name, for a Welsh one.

Loki,—The god of fire. *Welsh*,—"Llosgi," to burn.

Helgi,—The patron of rovers. *Welsh*,—"Helgi," a hound? "Cwn hela."

The giants were called "Asen," or "Aisen," signifying a beam, or timber, perhaps from their strength. *Welsh*,—"Aisen," a lath.

Angurboda,—A giantess, signifying forerunner of anguish, very likely to cause "Anghydfod," I presume, to anyone near her.

Mioluir,—The smasher; Thor's famous hammer, wherewith he killed the giants. *Welsh*,—"Malwr," signifying the same thing.

Giallarhorn,—The horn of Heimdal. *Welsh*,—"Corn Galw."

Nerthus,—The mother of the gods. *Welsh*,—"Nerth," strength.

Now if Pezron, in his erudite, though egotistical, work on the

Antiquities of Nations, proved satisfactorily that the classic gods were Celtic heroes, may we not safely assume the same honour for the Celts in this case?—at all events, it shows what an immense portion of Europe they occupied at some remote pre-historic period.

I remain, &c.,

GUTYN AB GRIFFITH.

Taltreuddyn, March 10, 1855.

P.S.—If I be not trespassing too much on your valuable space, I shall feel much obliged for an answer to the following queries:—

1.—Where was the Rhonabwy, mentioned in the *Mabinogion*, supposed to have had his residence? for in Aberdaron there is an old farm-house called Bod Rhunabwy, and a village called Pont Rhunabwy. Many names of places in Wales are known to be of very high antiquity.

2.—What is the etymology of the word "Aran?" I mean as applied to mountains in Wales, Aran fawr and fach in Snowdon, Aran Fowddwy, &c., and islands in Ireland and Scotland. Is it another "Vestige of the Gael in Gwynedd?"

LOCAL TRADITIONS.

To the Editor of the Cambrian Journal.

SIR,—I beg to suggest that a great boon would be conferred upon Wales if a collection were made in each locality of the legends and proverbs of the place. These, for the most part, are now confined to the old inhabitants; and, as they leave this earthly scene, many a tale fraught with interest necessarily dies with them. Let us take some steps towards their preservation, ere it be too late.—I remain, &c.,

CYRYS.

[We shall be glad to lend our pages for the publication of such tales.—ED. CAMB. JOUR.]

WELSH UNIVERSITY.

To the Editor of the Cambrian Journal.

SIR,—The late Iolo Morganwg tells us, in one of his notes to *Cyfrinach y Beirdd*, p. 221, that he had heard from one Morgan Llywelyn, of Glyn Nedd, who had seen the account in an old record, that Henry VII. gave Lleision, Abbot of Glyn Nedd, a charter, with the view of establishing there a university, similar to that of Oxford, for the benefit of the Welsh people. There is evidently an allusion to the fact in a poem, which was composed by Lewys Morganwg, in praise of the said Abbot, in the fifth year of the reign of Henry VII., thus:—

Unifersi Nedd, llyna fawr-son Lloegr;
Llugorn Ffrainc a'r Werddon;
Ysgol hygyrch Ysgolheigion,
I bob syw fal pe bai Seion
Ag organau i'r gwyr gwynnion,
A mawr foliant amrafaelion,
Rhithmetic, Music, Grymusion, safant,
Rhetric Sufl a Chanon.

He tells us, further, that he heard of the same intention, from Davydd Nicholas, of Aperpergwm, but that, according to the latter authority, it was not Henry VII., but his father, Jasper ab Owain Tudur, who conferred the charter, and that it was his death, before the deed had been signed, that put an end to the project. According to Iolo, this person mentioned that the fact is recorded in an old MS. still to be seen at Aperpergwm. Can any of your readers throw further light upon this subject?—I remain, &c.,

CASNODYN.

GORSEDD MORGANWG.

To the Editor of the Cambrian Journal.

SIR,—I believe that this Chair claims to represent Gorsedd Beirdd Ynys Prydain. I shall, therefore, be glad to know on what grounds it makes that claim. Further, if, as I understand was the case, it was duly represented in the famous Eisteddfod which was held at Caermarthen, under the patronage of Gruffydd ab Nicholas, in the reign of Edward IV., was it not bound to abide by its decisions, and to accept the twenty-four metres, there sanctioned.—I remain, &c.,

DAVYDD AB EDMUND.

THE CYMRAEG.

To the Editor of the Cambrian Journal.

SIR,—Few, I am persuaded, of your readers have ever seen that remarkable work called *Cyfrinach Beirdd Ynys Prydain*, which was published A.D. 1829, at Abertawe. It is decidedly the best treatise on Cymric prosody that has ever been written, and exhibits the Welsh language most classically, in respect of grammatical style and purity. Would that some enterprizing publisher undertook to bring out a new edition, with copious English notes, with the view of attracting the attention of foreign scholars to the richness of our dear native language, which, alas! it is too much the fashion of our day to decry, as if it were an obstacle to the attainment of knowledge and happiness. I understand that Ab Ithel is now preparing for the press the old national Grammar of Edeyrn Davod Aur; may I express a

hope that he will prepare a second edition of *Cyfrinach y Beirdd*, as a fit accompaniment to the Grammar, and to push it through the press without loss of time? It is high time that we should force our literature upon the notice of the world. It is the only way to remove that strong prejudice which strangers entertain against the Cymraeg. What are the Eisteddfodau about? They ought, surely, to appropriate their surplus funds for some such purpose as this. If they did so, they also would not be condemned in such a wholesale manner as they are now. Pray set some machinery agoing to some useful purpose connected with Cymru, Cymro, and Cymraeg.—I remain, &c.,

OVYDD.

SIR HENRY MORGAN.

To the Editor of the Cambrian Journal.

SIR,—In "Maunder's Biographical Treasury" occurs the following notice:—

"MORGAN, SIR HENRY, a celebrated commander of buccaneers, in the seventeenth century, was the son of a Welsh farmer. He took Porto Bello and Panama from the Spaniards, and for several years continued to enrich himself, and his followers, by the success of his marauding expeditions against that nation. Having amassed a large fortune, he settled at Jamaica, of which island he was appointed governor by Charles II., and knighted."

Can any of your readers furnish some further particulars of the life and actions of this adventurous knight? His name is not to be found in *Enwogion Cymru*, nor any other biographical work that I have consulted, although he appears to have been a character of no small notoriety in his day.—I remain, &c.,

BALBUS.

THE DRUIDS.

To the Editor of the Cambrian Journal.

SIR,—There is a sentence in the "Life of Saint Beino," which, if it has been properly translated, would go far to prove that the British Church, in the middle ages, entertained some such favourable ideas of the Druids as are also held by many antiquaries among ourselves, that is to say—at least—that they were not the monsters which English writers and Welsh traitors would describe them to be. The passage in question is this:—"Then said Beino, 'I see,' said he [*i.e.* in heaven], 'the Trinity, the Father, the Son, and the Holy Ghost; and Peter and Paul, and THE DRUIDS, and Deiniol, and the Saints, and the Prophets, and the Apostles, and the Martyrs appearing to me.'" The word translated *Druids* is, in the original, *Diudevirion*. See *Lives of the Cambro-British Saints*, pp. 20, 308.—I remain, &c.,

DEINIOL.

To the Editor of the Cambrian Journal.

SIR,—Although I know nothing of Welsh, I at one time felt an inclination to become possessed of a *souvenir* of "Tegid," and applied to a mutual friend, who obtained for me what follows. As I believe from the date it must be among the last of that poet's effusions, I send it to you, thinking it may be worth insertion in the *Cambrian Journal*.—I remain, &c., M.

'Is there a man possessed of power and skill
To stem the torrent of a woman's will?
If she says, "I will," she will, you may depend on't;
If she says, "I won't," she won't, and there is an end on't.'

ANON.

Translation.

Oes neb yn meddu ar allu; dawn; neu serch,
I wneuthur rheol ar ewyllys merch?
Os dywed, Gwnaf; hi wnaiff, diogel yw;
Os dywed, Na; ni wnaiff er undyn byw.

Nevern, March 5, 1852. TEGID.

GOMER.

To the Editor of the Cambrian Journal.

SIR,—I send the following, as it may interest some of your readers. It is extracted from a work which has created an immense sensation in the scientific world.—I remain, &c.,

ASAPH.

From "Types of Mankind; or, Ethnological Researches," by J. C. Nott, M.D., and Geo. R. Gliddon.

(1 Chron. i. 56.) "Gomer and all his hordes." (Ezek. xxxviii. 6.) In Homer and in Diodorus Κιμμεριοι; in Herodotus Βοσπορος Κιμμέριος. In Josephus the Galatæ are called Γομαρεις; possibly also understood in the Scytho-Bactrian *Chomari, Comari,* of Ptolemy. These are, undoubtedly, the *Gomerians, Cimmerians, Crimeans,* who, under the various forms of *Cymr, Kymr, Kumero, Cimbri, Cambri,* and *Galatæ, Gael, Gauls, Kelts, Celts,* figure as a branch of *Celtic* migrations in later European history. If Celtic migrations be considered anterior to the age of tenth Genesis, we should not hesitate in adopting the Germanic *Sigambri, Sicambri,* or the *Gambriori,* or the *Gamabriuni,* as memorials of "Gomer." Rawlinson evolves "Tsimri" from the cuneatic legends of Khorsabad. The name *Gi Me Rian,* in endless forms, is scattered from Asia Minor to Scandinavia, for the following historical reason. About B.C. 633, the Scytho-Khazars expelled the Kimmerians from *Kimmericum.* One set of fugitives sought asylum in Western Europe; while the other skirted the eastern shores of the Black Sea; and settling in and around

Phrygia, became known to the writer of tenth Genesis. Bochart had happily remarked, "Itaque omnibus expensis terra *Gomer* mihi videtur esse Phrygia, cujus portio est regio Κατακεκαυμένη." This word signifies the "*burnt* district:" and Dubois thoroughly establishes that the volcanic nature of such Kimmerian localities explains all their mythic associations with the infernal waters, Styx, Phlegethon, Cocytus, Acheron, &c., which cluster round the naptha-springs and mud-volcanoes of the present Jénikalé. The Tauric Chersonesus, north of the Black Sea, would seem to have been the extremest geographical boundary assumed by the Hebrew writer; and by a simple transposition of letters, G M R, (GRiMea) is still apparent in the name of this early Kimmerian halting-place, viz., the *Crimea*.

Bochart, pp. 194–6; Homer, *Odyss.* xi. 14; Diodor. v. 32; Herod. iv. 100; Josephus, *Antiq.* i. 6; Rawlinson, *Commentary*, 1850, p. 68; Dubois, i. 61; iv. 321, 327, 350, 391; v. 22, 35, 44.

To the Editor of the Cambrian Journal.

Sir,—It would be desirable to collect together all that Stephen of Byzantium says of Britain, and Kelts, into one of the volumes of the *Cambrian Journal*, so that reference may be easily had to his observations; for it is possible that not a copy of his work can be found in all Wales, since it is not a common book. I send two or three of his articles, to encourage the insertion of what I propose. I give the Latin translation, because that language is more generally known than the Greek, and I add Pinedo's Notes:—

1.—"Πρεταvικη. Pretanice, insula, Epiro similis, a Celtica. Qui hanc incolunt, Pretani vocantur."—(S. B.)

"Pretanice, insula Epirum imitata. Pretanica, quæ, notiore nomine, Britania dicitur, est insula notissima & commercio celeberrima."—(P.)

(It is remarkable that the initial P should be used by Stephen for Britain, and that the oldest Welsh authors should use it also, as in Prydain. This would seem to confirm the authenticity of the Welsh MSS. Stephen lived about 400.)

2.—"Βρεττανιδες. Sunt etiam Brettanides insulæ in Oceano, quarum gentile Brettani. Dionysius, uno adempto *t*, dixit,—

"'Oceani confusus[1] est frigidus cursus, ibi Bretani.'

"Alii vero per *p* scribunt 'Pretanides insulæ,' ut Marcianus et Ptolemæus."—(S. B.)

Note 1.—"Celebrat Insulas Brettanides, scil. Anglicas, una cum Scotia, & Hiberniam, & earum incolas, Brettanos &c. Antiquitus Græci & Romani nesciebant utrum Britannia insula an continens esset, auctore Dione, lib. 39.

"Juvenalis in Sat. 2,

'Arma quidem ultra
Littora Jubernæ[2] præmovimus, & modo captas
Orcades, ac minimâ contentos nocte Britannos.'

[1] *Query*,—Should not this be "confinis"?

[2] Pro Hibernia.

"Ex Ciceronis Epist. ad Atticum, lib. 4, epist. 16, apparet, non habuisse olim Britannos argenti usum, *sc.* 'Britannici belli exitus expectatur. Constat enim aditus insulæ esse munitos mirificis molibus. Etiam illud jam cognitum est, neque argenti scrupulum esse ullum in illa insula.'"—(P.)

Note 2.—"Inquit insulas Brettanides ab aliis, *scil.* Marciano in Periplo, & Ptolemæo, vocari Pretanides. Apud hunc (*i.e.* Ptolemæum) nihil tale memini me legisse, apud illum dicuntur Pretanicæ, quas duas esse, inquit, Albion, quæ nunc Anglia, (&) Ivernia, quæ nunc Hibernia."—(P.)

3.—"Θουλη. Thule, insula magna in Oceano sub Hyperboreas partes, ubi æstivus dies ex viginti horis æqualibus constat, nox vero ex quatuor: Hybernæ vero dies e contrario."—(S. B.)

Note 3.—"Servius in Virgil. ait, 'Thule est insula Oceani inter Septentrionalem & Occidentalem plagam, ultra Britanniam, juxta Orchadas & Hiberniam. In hac Thule, cum Sol in Cancero est, dies continuas sine noctibus esse, dicitur. Præterea miracula de hac insula feruntur, sicut, apud Græcos, Ctesias & Diogenes, apud Latinos Sammonicus dicit.'"—(P.)

I have added this extract of Thule, because many persons have believed that Thule was Britain, or some part of it; but nothing can be clearer than the words "ultra Britanniam & juxta Orchadas," and the miracles which Ctesias saw must have been the boiling springs of Iceland. Pytheas, another geographer, of Marseilles, said that Thule was six days' sail distant from the Isle of Britain.

It should be observed, this work is not the original work of Stephen of Byzantium, but only an epitome of it by Hermolaus. A fragment of the original exists under letter D.—I remain, &c.,

THOS. PHILLIPPS.

Middle Hill, March 30, 1855.

P.S.—It is a great misfortune that the leaf or page in the MS. of Stephen which contained "Ki" is lost, for, otherwise, we might have learned something of the Kimmerii and Cimbri.

MISCELLANEOUS NOTICES.

MACHRAETH EISTEDDFOD, ANGLESEY.

At the above congress, which was held on Whit Tuesday last, the following paper was read by Mr. Beaver Davies (Cuhelyn Mon), "On the Privileges of the Bards of Britain:"—

Mr. President, Ladies, and Gentlemen,—Permit me to occupy a few minutes of your time, to address those friends who have favoured our bardic congress with their attendance to-day, and who may not, probably, understand our ancient and nervous language, but who evince by their presence here, that they are well-wishers to the institutions that characterize, and are peculiar to us, as a nation. The chief object of these meetings has been, and continues to be, after a lapse of some hundreds of years since they were first instituted by our ancient bards and forefathers, to cultivate the Welsh language, the poetry and music of Wales; also, to bring under the notice of the wealthy, those persons who have distinguished themselves by their compositions in verse and prose, and have exhibited genius and talent, that would otherwise be left to remain in deep obscurity, such as is graphically described in the words of our English poet, Gray:—

> "Full many a gem of purest ray serene,
> The dark unfathom'd caves of ocean bear;
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

I might here mention many an illustrious name, that has thus been rescued from oblivion by the means of Eisteddfodau. To these sort of meetings we are indebted for the melodious poems of Alun, and to the Prince of Song, who has lately been taken from our ranks, and whom the awen deservedly mourns, I mean the Rev. E. Evans (Ieuan Glan Geirionydd). To constitute a provincial Eisteddfod, it is necessary that it should be proclaimed, by a graduated bard of a Gorsedd, a year and a day before it takes place. But a local one, such as our Machraeth Eisteddfod, may be held without such proclamation. It may not, perhaps, be uninteresting to give a brief outline of the bardic institutions of the Isle of Britain, as well as a few specimens of the bardic Triads. The number Three has always been held in great veneration among the bards. The oral instructions that were given by them to their disciples were conveyed in three short sentences—hence they are called Triads; and these have been, for convenience, divided into different classes, such as those relating to poetry, theology, ethics, and jurisprudence,—those on jurisprudence, by Dyfnwal Moelmud, and revised by Howel Dda, are the basis of our present English laws. The three orders of bardism are Bards, Druids and Ovates. It was

necessary, under the druidical dispensation (if I may be allowed the expression), that a bardic disciple or student should devote twenty years of his time to study the mysteries of the order, to qualify himself to become a bard; also to bind himself by oath not to reveal any of its secrets; and, according to his aptitude to learn, and the quality of his mind, he was gradually initiated into the mysteries of bardism. His first duties were to learn such verses and adages as contained the maxims of the institution, and also by his own judgment to imitate them, and compose others on moral or doctrinal points. Upon his matriculation he was called *Avenydd*, and wore a plaid dress, of the bardic colour, blue, green and white; his next step was that of an inceptor, or inchoate bard, under the title of *Bardd Caw*, and this was the first time he was privileged to wear the band of the order. It was necessary that he should have presided at three Gorseddau, or assemblies, before he was fully qualified to exercise all the functions of the office; after this, he was able to proclaim and hold a Gorsedd, admit disciples, ofyddion, &c. The dress of the bard was of one colour, sky-blue, an emblem of peace and truth. His person was sacred. He might pass in safety through hostile countries. He never appeared in an army but as an herald of peace. These are the three primary privileges of the bards of the Isle of Britain,—maintenance, wherever they go; that no naked weapon be borne in their presence; and that their testimony be preferred to that of all others. The three ultimate objects of bardism,—to reform morals and customs, to secure peace, and to praise everything good and excellent. Three things forbidden to a bard,—immorality, satire, and the bearing of arms. The three delights of the bards of the Isle of Britain,—the prosperity of science, the reformation of manners, and the triumph of peace over devastation and pillage. The three necessary, but reluctant, duties of the bards,—secresy, for the sake of peace and the public good, invective lamentation demanded by justice, and the unsheathing of the sword against the lawless and the depredatory. Three things which the bards ought most to maintain,—the Welsh language, primitive bardism, and the remembrance of all that is good and excellent. The following are some of the canons of proficiency in the poetic art:—the three primary requisites of poetical genius,—an eye that can see nature, a heart that can feel nature, and a resolution that dares follow nature. The three final intentions of poetry,—increase of goodness, increase of understanding, and increase of delight. The three properties of a just imagination,—what may be, what ought to be, what is seemly to be. The three indispensables of poetical language,—purity, copiousness, and ease. Three things that ought to be well understood in poetry,—the great, the little, and their correspondents. Three things to be chiefly considered in poetical illustration,—what shall be obviously, what shall be instantly admired, and what shall be eminently characteristic. The three dignities of poetry,—the praise of goodness, the memory of what is remarkable, and the invigoration of the affections. The three purities of poetry,—pure

truth, pure language, and pure conception. Three things that poetry should thoroughly be,—thoroughly learned, thoroughly animated, and thoroughly natural. The second order of bardism,—the Druids. It was requisite that a candidate for this order should have passed that of a bard before he could be admitted into it; but it was not necessary that he should be a Druid in order to perform the functions of a bard. The Druids were priests and judges, uniting in their person the two offices. They had no fixed residence, but went about periodically to instruct the people and to try causes. This order admitted a chief or head, called the Archdruid; he was the head of religion, and chief justiciary of the kingdom. Tre'r Dryw, or Druid's Town, in the parish of Llanidan, in this county, is supposed to have been the place of residence of an Archdruid at one time. A white robe, emblematic of truth and holiness, and also of the solar light, was the distinguishing dress of the Druid. The judicial dress of the Archdruid was splendid and imposing. As it would take up too much of your time to describe it minutely, I shall make a few observations on the third order,—the Ofydd or Ovate. This was not so stringent in its requirements; the candidate could be immediately admitted into it without being obliged to pass through the regular discipline. The qualifications required of him were,—an acquaintance with discoveries in science, the use of letters, medicine, language, and the like. On particular occasions, in consideration of other eminent gifts, even the knowledge of, and genius for poetry, might be dispensed with. The dress of the ovate was green, the symbol of learning, as being the colour of the clothing of nature, and it was unmixed with any other, to show that it was uniform like truth. Not to occupy too much time, I shall close these observations by mentioning, that in the good old time when bardism flourished, the Druids were assisted in their religious services by the fair portion of creation,—the ladies, who were styled Druidessess; they were divided into three classes. The first never married, but lived together in retirement, something like the nuns of the Roman Catholic religion. The second class were allowed to marry, but were mostly engaged in religious duties. The third class were of a more subordinate character, taking care of the temples, and other minor offices. Thus we see that the chief aim of our ancient bards and Druids was to do good to their fellow-creatures according to their abilities. It is not my intention at present to revert to their peculiar moral tenets, such as the transmigration of souls, and their views of the divinity, &c.; but I would wish to vindicate their character, as men that promulgated the purest morals according to the advantages they possessed. We cannot do less than admire their perseverance in scientific researches, and their maintenance of all that was good and excellent; and my humble desire is, that we, their descendants, who are possessed of such extended opportunities of gaining knowledge, shall abundantly profit by it, and imitate the good examples that have been set before us, so that we may prove ourselves worthy sons of such mighty bards as Taliesin, Aneurin, Gwalchmai, Cuhelyn, and others; and that Machraeth Eisteddfod will do a great

amount of good to establish morality in our country, and to foster native genius.

THE TRUTH AGAINST THE WORLD.

" Eu Nêr a folant,
Eu hiaith a gadwant,
Eu tir a gollant
Ond Gwyllt Walia."

The proper business of the day was then proceeded with, and prizes were duly awarded to the successful candidates,—the chaired bard being Hwfa Mon.

In the afternoon a meeting of bards and ovates was held, when the very important question of the desirability of having a uniform style in Welsh orthography was discussed. Communications on the subject were read from the Rev. Morris Williams (Nicander); the Rev. J. Williams Ab Ithel; Rev. J. Hughes (Carn Ingli); and other eminent Welsh writers, expressing their sentiments upon the subject.

At the suggestion of the Rev. J. Williams, it was proposed by Mr. R. J. Pryce (Gweirydd ap Rhys), seconded by Mr. D. Griffith (Clwydfardd), that a committee be formed to take the subject into consideration, two persons, eminent in Welsh literature, to represent the several provinces of Wales.

This was agreed upon, and the following were named to act on such committee, and to confer on the subject:—For Gwynedd,—the Rev. D. Silvan Evans (Hirlas), Mr. R. J. Pryce (Gweirydd ap Rhys). Powys,—Rev. J. Williams Ab Ithel, and Rev. R. Parry (Gwalchmai). Gwent,—Rev. J. Hughes (Carn Ingli), and Mr. W. Roberts, Blaenau. Dyfed,—Rev. J. E. Jones (Ioan Emlyn).

At nine o'clock on the following morning, a muster of the committee, bards, and spectators, took place before the "Holland Arms" Inn, and afterwards proceeded in two and two towards " Maes Ael Haiarn Hir," where a bardic circle had been formed on an elevated spot, and the usual proclamation made in Welsh, by Gwalchmai ap Meilyr (Rev. R. Parry), of which an English translation was read by the Rev. H. Owen (Meilir), of Llanerchymedd, inviting all to repair thither for titles and license in poetry and bardism, judgment would be pronounced on genius in poetry, music, and prose, submitted for adjudication, " yn ngwyneb haul a llygad goleuni."

The Gorsedd having thus been regularly opened, the following persons were duly graduated :—

Bards,—J. Evans, Liverpool (Ieuan Powys), and Owen Williams, Llandegai (Owain Glyndwr).

Ovates,—T. Williams, Llanfechell (Glan Myddanau), and W. Forsyth, Trewalchmai.

Musician,—William Griffith (Gwilym Galedffrwd).

Cuhelyn recited some interesting stanzas on the occasion, and the Gorsedd was adjourned.

After the proceedings of the day had terminated, the bards again

proceeded to the Gorsedd, and the following persons were duly graduated:—

Ovates,—J. Jones, Llanfachraeth Brewery (Ioan Machraeth); Owen Williams, Liverpool (Owain Aber); D. Jones, Wilton Street, Liverpool (Dewi Dwyryd); Mrs. Jones, Mona Brewery (Gwenynen Mon); Mrs. Owen, Amlwch (Eos Amlwch). The bards Clwydfardd, Gweirydd ap Rhys, Llewelyn Twrog, and Ieuan Powys, reciting extempore stanzas.

St. Tallent.—There is a certain old bell at Rhosili, in Gower, on which is engraved, "Sanct: Tallent: ora pro nobis." Can any of our readers give us some information about this saint?

Welsh Motto at Llantryddid.—An esteemed correspondent wishes to know the meaning of the following:—

Kaye Ylloyn Yn Yrwy sbodo.

Does it refer to any parcel of land, which has been bestowed upon an Hospitium in the neighbourhood? In that case we should be inclined to read it thus:—

Cae y Llwyn yn erw y Sbytty,

i.e. the field of the grove is the inheritance of the hospital.

Dialect of South Pembrokeshire.—Wordsworth in his *Ecclesiastical History*, v. p. 242, quotes a paper found in the study of Nicholas Ferrar. Ferrar, in the paper referred to, says,—"In that part of Pembrokeshire called Little England beyond Wales, they speak a language compounded of Welsh and Dutch." We shall be thankful to any one of our readers who would inform us whether such is the case; and, if so, we shall be obliged for a list of any words now used in that part, which may be traced to their Dutch or Flemish origin.

The Poet Moore.—We think there can be no doubt but that Moore, on his mother's side, was of Welsh extraction. His mother was born in the town of Wexford. Her maiden name was Codd. This name, a rather uncommon one, is found in Pembrokeshire at the present day. Besides, there are numerous other families to be met with in the South of Ireland which are of Pembrokeshire descent. Any of our readers who may doubt this assertion is referred to Mr. Hore's elaborate article on "Irish Families of Welsh Extraction," to be found in the *Archæologia Cambrensis*, for 1852.

Iolo Goch.—We have been favoured with the following from the Rev. D. S. Evans:—

"I have by me the following poems of Iolo Goch, and should you wish it, I shall be happy to furnish you with copies of them:—1. Cywydd Marwnad Llewelyn Goch ab Meirig Hen—'O Dduw têg a'i ddaied dyn.' 2. Marwnad Syr Rhys ab Thomas o Dinefwr—'Llyma oerchwedl cenhedlaur.' 3. Cywydd i Ofyn March—'Arglwydd pellenigrwydd parch.' I have also Cywydd y Seren—'Am ei lliw y mae llawer;' but this has already been printed in *Gorchestion Beirdd Cymru*, p. 84. No. 2 above appears to be the

same with No. 15 in the *Cambrian Journal;* but 'Syr *Wgan,*' whoever he was, cannot be the subject, as the name of 'Syr *Rys*' occurs in the poem."

We are glad thus to find that the subject has not been forgotten. Can any other of our readers add to the list, which now amounts to about sixty?

"HERMES CAMBRENSIS."—We beg to call the attention of our readers to the advertisement which is annexed to our present Number, relative to the compilation of a new philological work, by the learned incumbent of Amlwch. Mr. Williams' reputation as a Celtic scholar is too well known and established to need any encomium from us. The specimen, which accompanies the advertisement, obviates, likewise, the necessity of any attempt on our part to elucidate the character of the work. Suffice it that we express our conviction, from what we know of the author's classical taste and skill, that the *Hermes Cambrensis,* when published, will rank with the other standard productions of the Principality. We must be forgiven, however, for noticing in this place an expression which, we are sure, Mr. Williams, or his publisher, has inadvertently used, namely,—that the English is a "superior language" to the Welsh. With this statement we do not agree; and we cannot but believe that the etymological researches of Mr. W. have convinced him of the incorrectness of such a statement. We trust, therefore, that this *lapsus linguæ* will be corrected in future impressions of the prospectus.

THE COURT HOUSE, MERTHYR.—The following communication has been made on the subject of the discoveries to which we adverted in our last:—"Many of the distant friends of our worthy magistrate, Dr. Thomas, of Merthyr will be gratified to learn that the rebuilding of the ancient mansion of Court House is progressing rapidly. We should rather say reconstructing than rebuilding, for the main walls of the venerable edifice still remain, though the formation of the different rooms and chambers both below and above, will meet an entire alteration and very manifest improvement. Here Dr. Thomas discovered a nest of long-buried articles of ancient furniture. They are mostly very elaborately carved, formed of heart of oak, black as ebony, and many pieces of them appear indestructible. In complete preservation are two arm chairs of stately formation, of the age of Queen Elizabeth. The most striking curiosity of the whole, perhaps, is the antique bedstead, the carving of which no less excites our wonder than the excellent state of preservation in which it now appears, and on which are three letters cut in the characters of the *Coelbren y Beirdd,* doubtless the initials of the carver, which will at least prove that this ingenious artist was neither an Englishman nor a foreigner, but a native of Wales, familiarly acquainted with the characters of the ancient literature of his country."

ERRATUM.—At p. 60, line 11, *for* "Selim," *read* "Miles."

THE CAMBRIAN INSTITUTE.

We have much pleasure in being able to announce that the following gentlemen have been elected as

Corresponding Secretaries,

Ireland,—Richard Hitchcock, Esq., Trinity College, Dublin,
Scotland,—W. F. Skene, Esq., 20, Inverleith Row, Edinburgh.

Local Secretaries,

Rev. W. Davies, Ph.D., Derlwyn College, Caermarthenshire,
R. J. Prys, Esq., Llanrhyddlad, Anglesey,
Rev. William Edmunds, Lampeter, Cardiganshire,
Thomas Purnell, Esq., Tenby, South Pembrokeshire.

Agents,

Mr. William Spurrell, Bookseller, Caermarthen,
Mr. Hughes, Bookseller, Pontypool.

London Committee,

Hugh Owen, Esq., Poor Law Board, Whitehall,
William Jones, Esq., Solicitor, Maddox Place, Greenwich,
Rev. Robert Jones, All Saints' Parsonage, Rotherhithe,—*Secretary.*

Life Governor,

Rev. John Lewis Petit, 9, New Square, Lincoln's Inn, London.

Life Member,

Hon. Fox Strangways, 31, Old Burlington Street, London.

Members,

Davies, Rev. Thomas, Llandilo,
Dickonson, Miss, Caermarthen,
James, John Lloyd, Esq., Presbyterian College, Caermarthen,
Jones, Rev. John, B.A., Hermon, Llandilo,
Llewellin, William, Esq., F.G.S., &c., Glanwern, Pontypool,
Morgan, Mr. B., Chemist, Llandilo,
Morris, Lewis, Esq., Caermarthen,
Nevill, R. J. Esq., Llanelly,
Price, Thomas Gwalter, Esq., *(Cuhelyn,)* 11, Narrow Wine Street, Bristol,
Prytherch, John, Esq., Bank, Llandilo,
Purnell, Thomas, Esq., Tenby,
Thomas, Rev. W., Capel Isaac, Llandilo,
Vaughan, R. Chambre, Esq., Burlton Hall, Shrewsbury,
Williams, Matthew D., Esq., Cwmcynfelen, Aberystwyth.

REVIEWS.

THE COINS OF CUNOBELINE, AND OF THE ANCIENT BRITONS. By the Rev. BEALE POSTE, B.C.L. 8vo., pp. 300. London: J. R. Smith. 1853.

We are glad to find that ancient prejudices, which have clung so pertinaciously to the public mind, on matters relating to the Ancient Britons, are gradually yielding to the force of truth, as developed by archæological science. One of the most obstinate of these, and the latest to give way, refers to the medium of exchange which was in use in the island before the Roman invasion. We cannot, therefore, wonder at hearing Mr. Poste declaring, that in the prosecution of his present work, "he received no more than a modified support in his views of the subject in any quarter, and in some met with a direct opposition."—(*Advertisement.*) Still he persevered, and as truth will eventually find its level, it is gratifying to hear him further announce, "that a change has now taken place in the current of opinion, and in particular, that numerous recent confirmations, indicating that a correct line of interpretation has been adopted in these pages, have had much preponderance."—*Ibid.*

Our author proves very satisfactorily that a native mintage existed in this country some time before the expedition of Julius Cæsar. He derives it from Gaul, between which and Britain the communications by commerce were very considerable long before the Christian era. The coinage of Gaul he again refers to the influence of the Phocean colony, which was established at Marseilles about B.C. 600. And though the coins of both countries were thus primarily modelled after the Greek type, they gradually assumed a peculiarity of design from the political or religious condition of the people, which gave them a distinctly national character. And even among the different tribes of the island a certain speciality is observable. Mr. Beale Poste has been enabled by means of the legends and provenance of coins, as well as by certain other marks, to arrange and classify them according to their respective tribes, especially the Brigantes, the Iceni, the Cassii, the Dobuni, the Attrebates, the Cangi and the Coritani.

It is not our object to follow him through all the arguments by which he works out his conclusions; our space will not allow us to do so. We must be permitted, however, to express our dissent from him in regard to his interpretation of the legend Tasc, Tascio, Tascia, or Tasciovani. The word certainly has no etymological affinity with the Welsh Tywysog, or the Irish Taioiseach. The *og* and *each* of these

words are merely adjectival terminations, and form no essential parts of the words, which are derived from Tywys, to lead. On the other hand, the position of the *c* in the legend, so close to the *s*, affords the strongest evidence of the former letter being an integral element of the word. Now the exact meaning of Tasc would be a *bond*, a *pledge*, a *task*. Tascio is the verbal form, and signifies *to impose a rate, or task*. Tasciovani again is literally *the place of imposing a task*. Tascfir is a *tasker*, or *task-master*. There ought not to be a doubt, therefore, as it appears to us that the primary meaning involved in the legend in its different forms is a *task*, or a *tax*.

Another legend, *tinc*, which appears on some of the coins, and which our author thinks is the abbreviated name of a town, may be none other than the *tunc* of our ancient laws, and which is defined as a "sum due from each free maenor[1] to the lord, in default of providing the stipulated supplies in kind." This source of revenue, upon the Conquest, vested in the English crown, and is still collected in parts of North Wales, under the name of *tunc rents*.

The work is illustrated with a map of Ancient Britain, as well as with a great number of engravings of coins. It has also an appendix, the contents of which are:—I. The coins of Caractacus. II. The naval power of the Ancient Britons. III. Forgeries of British coins. IV. Coins of Caractacus. These have been reprinted from the *Gentleman's Magazine*. There is also added an interesting paper on "Ancient British Chariots," which our readers will thank us for transferring entire to our pages, though we are sorry that we must omit the two engravings which illustrate it:—

"Great light has been thrown on the subject of ancient British chariots by the researches of a distinguished foreigner, the Marquis de Lagoy, a resident of St. Rémy, near Avignon, who enjoys a high reputation for his literary talents, and his taste for the fine arts; and, in particular, for the success with which he has illustrated in his publications many interesting topics connected with antiquity.

"With this as a preliminary, we may now state the basis on which the discoveries in question rest. They are derived from the numismatic researches of the marquis, who, ascertaining that Julius Cæsar is authentically known to have contended with two nations who used chariots in their warfare, and that chariots very different in form and appearance are delineated on two of the medals attributed to this commander, has succeeded very happily in assigning the chariot of the one as being of that kind used in the kingdom of Pontus, while he shows the other to have been British. The work in which he has treated of this subject is one which has recently appeared on the continent, in the preceding year, 1849, *On the Arms and Instruments of War of the Gauls*, in which his inquiries are extended to other nations, and among them to the Britons.

"The line of research he has adopted is one requiring an extensive acquaintance with medals, access to the finest and best preserved specimens, as well as a very familiar acquaintance with ancient military affairs. All these requisites the Marquis de Lagoy seems fully to possess, and having ascertained that the trophies of arms, coats of mail, swords, bucklers and chariots, delineated on the Roman consular and imperial series, are actual representations of such objects, and by no means pourtrayed uncharacteristically or at hazard, he has from this source, by his sound

[1] A territorial division analagous to a manor.

judgment and artistic skill, produced one of the most valuable works of the present day. Nothing similar has yet appeared in our own country; we may therefore the more readily apply and appropriate his labours.

"Among the medals of Julius Cæsar of the consular series is one commemorating his conquests in Britain. On this a trophy is represented, composed of such arms as might have been used by a British chief; a helmet, sword, spears, a carnyx or military trumpet of the Britons and other Celts, two shields of a large size, a military vestment made in the form of a cuirass; and last, but not least for our present purpose, a chariot stands at the foot of the trophy, which the marquis assigns, as well as the other implements of war, to the Britons. This chariot, according to the comparative scale of the objects, is extremely small, and, from the limited diameter of the wheels, but little raised above the ground. It conveys the idea that what it was intended to represent was nothing more than a small frame-work of boards, sufficiently large for a combatant to stand upon; but it shows a peculiar raised ledge or bordering at each side in a semicircular form, in the part opposite the wheels, intended to prevent their circumvolutions from incommoding the occupant of the chariot.

"The good and well-preserved impression used by the Marquis de Lagoy verifies these particulars; but it is necessary to make the remark, that the engraving of the coin by Vaillant, and that in Morel's *Thesaurus*, pl. iii. fig. 7, are both unfaithful, being taken apparently from badly preserved specimens: there is, however, sufficient corroboration in another instance, which is to be found in the series of Roman family coins.

"We have, on this second occasion, the medal of Lucius Hostilius, in which the same form of chariot makes its appearance. In this the chariot is represented in rapid retreat, and the combatant facing round, appears to be contending with an enemy who is pursuing him. The explanation is to be regarded as connected with some circumstance which occurred to Lucius Hostilius: it is a kind of hieroglyphic for us to decipher, and the most ready solution seems to be, that Hostilius, having accompanied Cæsar in his expedition to Britain, and having himself been engaged in some of the battles with the British chariots, here commemorates the circumstance by representing one in retreat, on his coin. This recording of personal acts, there is scarcely need to say, was one of the characteristics of Roman consular and family coins.

"Having then this small and peculiarly shaped chariot on this second medal, and it being identified with that on the first, by general appearance and certain points of correspondency, we are enabled to supply one or two particulars with which the former one did not furnish us. The pole is pointed very much upwards, being raised up high at the end to be connected with the yoke commonly used by the ancients in fastening horses to carriages. The charioteer drives his horses sitting apparently on a small seat fixed to the pole, though the same is not visible from the minute scale in which the figures on the coin are delineated. This is quite on a par with the light and unincumbered, and at the same time primitive, nature of the vehicle. The second medal also shows us the semicircular borderings before mentioned, somewhat filled up with a kind of framework. They must, indeed, have been filled up in some way to afford due protection from the wheels.

"Enough has now been done to show that, from a trophy on a medal of Julius Cæsar, and from a family coin of a Roman officer, we are made better acquainted with the ancient British chariots than we were before. The principle of them seems to have been, that while they were drawn by two active horses, and conveyed two persons, the body of the vehicle was diminished to as inconsiderable a size as possible. Great numbers of them could thus collect on a comparatively limited extent of ground; and their evolutions apparently could have been performed in almost as small a space as those of cavalry. From their light and simple construction they must have had great advantage in traversing the country freely in all directions; and the feats of dexterity performed by the Britons with these vehicles, mentioned by Cæsar, must be attributed to the same cause.

"Regarding another particular relating to the subject of ancient British chariots.

Several classical authors describe them as armed with scythes; but as Julius Cæsar says nothing of this, we may rather conclude that the contrary was the case. Indeed, he speaks of so large a number of them being employed on one occasion, (in the fifth book of his *Gaulish Wars*, c. xix.) that the inference appears obvious that they were frequently used in the same way as cavalry, to act in dense bodies together; to which the apparatus of the scythes would hardly have been congruous. Nor does he, when he mentions their movements and manœuvres on other occasions, make allusion to their being thus armed. One testimony may therefore be placed against another, and credence rather given to that of the Roman commander, who himself fought against the British chariots, and may be supposed to give a true account of what he saw.

"The foregoing details may show the nature of the information obtained. The first medal assigned by the Marquis de Lagoy has enabled us to assign the second; and in relation to this last, perhaps an explanatory remark may be still added with advantage.

"It is not mentioned by any ancient author, that Lucius Hostilius Saserna, which is the full name of the person who struck the second coin, accompanied Cæsar to Britain. We can get no nearer to the fact than the circumstance noted by Morel, in his *Nummi Familiarum Romanarum*, vol. I. p. 199, that he, together with his brother, joined the party of Cæsar in the civil wars. (See Cæsar's *Commentaries* for this; *African War*, c. 9, 10, and 29; and Cicero's *Epistles to Atticus*, xv. 2.) It is also true, that a similar chariot appears on a coin of the Remi, a people of Gallia Belgica. (See Lelewel, *Type Gaulois*, iv. 9.) Nevertheless, there appear to be sufficient indications to support our present views; since the use of chariots in warfare having ceased in Cæsar's time in Gaul, as is universally allowed, the chariot, as in this type, must therefore be British,—and hence the inference, that Lucius Hostilius did accompany the Roman army to Britain.

"Dr. Oliver's *History of Beverley*, 4to., 1829, pp. 3, 4, and 5, may be cited for the finding of chariot-wheels in sepulchral tumuli at Arras, near Godmanham, in Yorkshire; but though he assigns the tumuli to the Ancient Britons, that fact does not appear quite certain from his description."

We beg to thank Mr. Poste most sincerely for his elaborate and successful attempt to illustrate a hitherto neglected portion of British history. His book should be in the library of every Welshman.

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ALBAN ELVED.

(AUTUMNAL EQUINOX.)

HISTORY.

THE TRADITIONARY ANNALS OF THE CYMRY.

Chapter VIII.

DYVNWAL MOELMUD.

An important epoch in the prehistoric annals of the Cymry was the reign of Dyvnwal Moelmud. According to the "Brut," he was the son of Clydno, prince of Cernyw, or Cornwall;[1] and in the Venedotian code of Laws we are further told that his mother was a daughter of the king of Lloegr, and that it was in right of her he succeeded to the crown. The paragraph which contains this information runs as follows:—

"Before this, and before the crown of London and the supremacy of this island were seized by the Saxons, Dyvnwal Moelmud, son of Clydno, was king over this island, who was son to the earl

[1] Myv. Arch. ii. p. 138.

of Cernyw, by a daughter of the king of Lloegyr. And after the male line of succession to the kingdom was become extinct, he obtained it by the distaff, on account of his being grandson to the king. And he was a very honourable and wise man; and it was he who first established good laws in this island; and those laws continued in force until the time of Howel the Good, son of Cadell."[2]

But he did not ascend the Lloegrian throne directly, and without opposition, for the "Brut" gives us to understand that he made war against Pymet, or Pymer, the then reigning king, and that he slew him in battle. This Pymet must accordingly have been an usurper, and was probably one of the five brothers[3] among whom the whole island was divided, as mentioned in Chapter VI.

When Nydaws, king of Cymru, and Tewdwr,[4] king of Scotland, heard of the defeat of Pymet, they marched their forces into the conqueror's dominions, and began to lay them waste. Dyvnwal met them with an army of thirty thousand men, and after a tedious battle, in which he was obliged to have recourse to a stratagem, he at length gained the victory. Having put the two kings to death, and routed their forces, he overran their territories, and succeeded in reducing the whole island under his own power.[5]

A Triad says that he "extinguished," or put an end to, two oppressions,—the oppression of March Malen, otherwise the oppression of May-day, and the oppression of the dragon of Britain.[6] March Malen may mean either an iron steed, that is, the steed of war, or the horse of plague, being in its latter acceptation derived from *mall.*[7] It is popularly supposed to be an evil deity, which infects the air with a pestilential exhalation, and to it the old proverb refers,—"a gasgler ar varch malen, dan ei dor

[2] Welsh Laws, i. p. 184.

[3] In "Brut Tysilio" he is mentioned, "ar pymet brenhin Lloegr," which may be interpreted, "and the fifth king of Lloegr."

[4] In "Brut G. ab Arthur" these two kings are designated Nydawc and Stater respectively.

[5] Myv. Arch. ii. p. 140. [6] Triad 11.

[7] Mall, *evil.* Y vall, *the evil principle.* Plant y vall, *the devil's own.* Y vall velen, *the yellow plague.*

ydd â;" which is somewhat equivalent in meaning to the vulgar saying among the English,—"what is got on the devil's back is spent under his belly."[8]

It is described in the Triad as being of "foreign" origin, and we may fairly presume that it was the same epidemic which, during the time of the Peloponnesian war, was so destructive. The date of the plague at Athens tallies exactly with the era usually assigned to Dyvnwal Moelmud, *i.e.*, B.C. 430. The coincidence is remarkable, and, to a certain extent, may be taken as corroborative of the general trustworthiness of our traditionary records.

The malady in question is called the oppression of May-day, from the time of the year it is said to have made its first appearance.

If it derived its being from the martial carnage, such as then filled the continent with horror, no wonder that it should visit our shores, at a time when civil war had just slain "more than half the men of the Cimbric nation." For that this was the "Draig Prydain" is further explained in the Triad, which represents it as having "arisen from the wailing of country and kindred, under the pressure of lawlessness and dissocial sovereignty."

Both devastations—the one being a natural consequence of the other—Dyvnwal Moelmud caused to cease; which he did "by forming a just organization of fraternity and co-fraternity, king and co-king, country and border country."

His performance in this respect has been recorded by Geraint Vardd Glas, in the following lines:—

"The achievement of Dyvnwal Moelmud, the Ardent,
Against disorder and rash confusion, was
The establishing of laws and mutually-protecting ordinances."[9]

There are four other Triads relating to him, all of which represent him as a great legislative benefactor to his people. In the first, he is called one of the "national pillars of the Isle of Britain," because he "first reduced into system the laws, ordinances, usages and privileges

[8] See Baxter, *sub voce* "Minerva." [9] Iolo MSS. p. 669.

of country and nation."[1] In the second, one of "the three chief system formers of royalty," the others being Prydain and Bran, since their system was the best system of British sovereignty, so that they were adjudged to be chief of all other systems that were formed in the whole Isle of Britain."[2] In another Triad he is styled one of "the three primary inventors," because "he first reduced into system the laws, privileges and customs of country and nation;"[3] and in a fourth, one of "the three beneficent sovereigns of the Isle of Britain," inasmuch as "he improved and amplified the institutions, laws, privileges and usages of the nation of the Cymry, so that all in the Isle of Britain might obtain right and justice, who should be under the protection of God and His peace, and under the protection of country and nation."[4]

In accordance with the language of the Triads is that of the "Periods of Oral Tradition and Chronology," to the following effect:—

"From Prydain, the son of Aedd the Great, to the time of Dyvnvarth Prydain, called Dyvnwal Moelmud in the Cornish language, twenty-nine years. It was this Dyvnvarth who first organized the laws of the Cimbric nation, ordaining high immunities and severe penalties, according to various deserts. He is called one of the three wise kings of Britain; and he established a national and municipal government at Caerlleon upon Usk, the capital of all Britain, granting it a right of barter in all the other cities of the island."[5]

There is an allusion made here to a Triad, which is no longer extant, constituting the fifth relative to the great legislator.

Having restored order and peace within his dominions, Dyvnwal

"Measured this island from the promontory of Blathaon,[6] in Prydain,[7] to the promontory of Penwaed,[8] in Cernyw, and that is nine hundred miles, the length of this island; and from Crigyll,[9]

[1] Triad 4. [2] Triad 36. [3] Triad 57. [4] Triad 59.
[5] Iolo MSS. p. 413.
[6] Some copies of the Chronicle of the Kings, in which a similar passage occurs, read *Bladon*, others *Caithness*. [7] Scotland.
[8] Now Penwith, in Cornwall. [9] On the west coast of Anglesey.

in Mon, to Soram, on the shore of the Mor Udd,[1] which is five hundred miles, and that is the breadth of this island.

"The cause of his measuring the island was, that he might know the tribute of this island, the number of the miles, and its journeys in days.

"And that measure Dyvnwal measured by a barley corn; three lengths of a barley corn in the inch; three inches in the palm breadth; three palm breadths in the foot; three feet in the pace; three paces in the leap; three leaps in a land (*tir*), the land in modern Welsh is called a ridge (*crwn*); and a thousand (*mil*) of the lands is a mile[2] (*milltir*). And that measure we still use."[3]

No one can doubt that the standards here adopted, and which are the basis of our modern measure, were just such as would recommend themselves in a primitive state of society, ere art had concealed the suggestions of nature.

Having thus established tranquillity in the island, which seems now to have very generally submitted to his power and owned his authority, there is no difficulty in supposing that what is said in the "Brut" of his forming high roads, and investing the cities and temples with the right of sanctuary, is founded in truth.[4]

The only argument against the formation of roads is the mutual animosity which is alleged to have subsisted at the time in question between the several provinces; it is maintained as highly improbable that the approach of one governor to the territory of another should be facilitated by means of these lines of communications. But, inasmuch as we have shown that the intestine divisions, which had indeed previously existed, were effectually suppressed by Dyvnwal, this mode of reasoning falls to the ground. It is observable, moreover, that the Moelmutian code has been drawn up with particular reference to the general alliance of the native chiefs—to "country and border country." Hence one would expect that

[1] Literally "Lord Sea," the British Channel.

[2] By this computation the Welsh mile contained three miles, six furlongs, twenty-seven poles, and a yard and a half of present measure.

[3] Welsh Laws, i. p. 185.

[4] Myv. Arch. ii. p. 140. In one copy the right of sanctuary is made to extend also to "ploughs."

public ways would promote such an alliance rather than conduce to a contrary or different issue.

Again, the principle of refuges in connexion with temples and cities is one that seems to have been derived from patriarchal times. The first intimation, indeed, that we have of the application of this principle in Holy Scriptures, is in the command given to Moses to appoint six cities for the purpose of affording sanctuary to such as had undesignedly killed a man.[5] Nevertheless the very nature of divine worship would seem to involve the germ of the immunity in question; whilst the Mosaic arrangement may be regarded as a positive or express development of the principle. This principle appears to have clung to the Cymry from the remotest times, and is to be discovered in such forms of expression as that they subsequently in the compilation entitled *Ancient Laws* took possession of the island "under the protection of God and His peace;"[6] "they established laws for regal government, judicature, and social order, under the refuge of God and His peace."[7]

The Laws of Dyvnwal Moelmud are still extant, at least a considerable portion of them. They were published first of all in the *Myvyrian Archaiology*, and *Institutes of Wales*, made under the direction of the Record Commissioners. There are also several MS. copies in private libraries. They are evidently an expansion of the ordinances which were established by Prydain, as these also were of the patriarchal principles which Hu Gadarn introduced, but which had no legal sanction. Before Prydain "there was no equity, but what was done by gentleness, nor any law but that of force."[8] The germ was recognized, and put in operation as in private households; but it was after his era that we read of "system" and "organization," and it was these that Dyvnwal "improved and amplified" to suit the requirements of the times.

The code attributed to Dyvnwal Moelmud bears on

[5] Num. xxxv. 2. [6] Roll of Trad., &c. [7] *Ibid.* [8] Triad 4.

the face of it the stamp of great antiquity. We need refer to only two or three particulars in support of our assertion; for it should be taken as a canon of criticism in regard to documents of a practical character, that any indication of archaism is a stronger evidence of their substantial antiquity, than are some modern features a proof of recent origin. Changes suitable to the character of the age must of necessity occur in the language of such records.

Now, in the "Trioedd y Cludau," we are forced to acknowledge that whether the word "clud" be translated *progression*, as by Probert, or *mote*, as by Aneurin Owen, its full and proper meaning is not conveyed in those terms. The word, in the various cases in which it is used, seems at present extremely strange, and tasks our understanding severely, until we come to "caethglud," in Triad 33. This is familiar to us, and at once removes our doubt that "clud" originally possessed a clear and comprehensive import, which we in the present day are unable to grasp.[9] The circumstance in question shows evidently that the state of things under which the word was formed and properly understood must have existed a long time ago; perhaps even before the Moelmutian era; for at the end of these Triads it is added:—

"They are called the Triads of the "cargludau;" and Dyvnwal Moelmud, king of the Cymry, CONFIRMED them, for the purpose of showing what was right and law in a country and kindred. And Dyvnwal Moelmud was the best legislator that ever appeared; and the best in securing privilege and protection both to native and alien, lest any one should act wrongly and unlawfully."[1]

Another strong proof of the antiquity, as well as of the progressive adaptation of these Laws is to be seen in the triple Triad on oaths, which is to the following effect:—

"There are three relics to swear by: the staff of a priest; the

[9] In Dr. Pughe's *Dictionary*, *clud* is translated "a carriage; a vehicle;" it may be that the import which it bears in the Law Triads was originally derived from the migratory or unsettled lives of the primitive Cymry.

[1] Welsh Laws, ii. p. 483.

name of God; and hand-in-hand with the one sworn to; and these are called hand-relics. There are three other modes of swearing: to wit, averment upon conscience; averment in the face of the sun; and confirming under the protection of God and His truth. After that were introduced: the ten words of the law; the Gospel of John; and the blessed cross."[2]

The first two Triads refer decidedly to druidism. The staff of a priest—golychwydwr, a man of worship, is that spoken of in the "Voice Conventional of the Bards of the Island of Britain," as follows:—

"Every conventional bard, of whatever order he may be, shall hold in his hand, at gorsedd, a stick, or relic staff, a fathom in length, and coloured uniformly with his robe; but progressors shall severally bear a staff of the three bardic colours intermixed, to indicate progression. . . . If, however, the poetic aspirant be merely under protection, the length of his staff shall be only half a fathom; but if an endowed disciple by right, it shall be a fathom long."[3]

And in another document,—

"There are three general insignia,—the robe, the *wand*, and the collar. The wand denotes privilege."[4]

We may mention, as remarkable, that the word "crair" is applied to it in both places; the very word used in the Laws, and which is excepted against by sceptics, as being an ecclesiastical term. Moreover, the very mode of taking an oath of this kind is described in the Bardic Traditions:—

"The ceremony of conventional asseveration prescribes that the witness shall stand in gorsedd, *hold in his hand a poet's staff*, look in the face of the sun and the eye of light, and, in this position, give evidence upon his word and conscience."[5]

The name of God is /|\, by the utterance of which, according to the druidic creed, the world was formed. It is described in the due construction of a circle, that is, the three easterly stones are so placed as that lines drawn through them from the central stone will point respectively to the position of the rising sun, at the solstices and equinoxes. The part of the circle taken in by these rays,

[2] Welsh Laws, p. 557.
[3] Iolo MSS. p. 447.
[4] Iolo MSS. pp. 663, 664.
[5] Voice Conventional.

representing, as it does, the name of God, was considered by the ancient bards as more holy than the rest, and in it were transacted matters of the most important nature, and amongst them, no doubt, the taking of an oath.

The way in which a hand-in-hand oath was taken is likewise laid down in the "Voice Conventional:"—

"He [the witness] must put his hand in that of the presiding bard, that is, the chief of song, or chair-bard, and give evidence upon his word and conscience, looking, the while, in the face of the sun and the eye of light."[6]

As corroborative of the patriarchal, or, at least, oriental, character of this mode of swearing, may be quoted Prov. xi. 21. "Though hand join in hand, the wicked shall not be unpunished."[7] This custom is still preserved among certain tribes in the East, as the following extract from Bruce's *Travels* will show:—

"I cannot here help accusing myself of what doubtless may be well reputed a very great sin. I was so enraged at the traitorous part which Hassan had acted, that at parting I could not help saying to Ibrahim, 'Now Shekh, I have done everything you have desired, without ever expecting fee or reward; the only thing I now ask you, and it is probably the last, is, that you avenge me upon this Hassan, who is every day in your power. Upon this *he gave me his hand*, saying, he shall not die in his bed, or I shall never see old age.'"[8]

Inasmuch as it is thus oriental, we may well suppose that our remote forefathers introduced it into this country at their first occupation of the island.

The second Triad refers to the same dispensation, though it enumerates other modes that were practised more generally, perhaps, at a later period of its existence.

Averment upon "conscience," and "in the face of the sun," has already been alluded to as essentially druidic. We have also observed that the expression "under the

[6] Iolo MSS. p. 447.

[7] The same custom seems to be referred to also in 2 Kings, x. 15. "Is thine heart right as my heart is with thy heart?" says Jehu to Jehonadab; "if it be, *give me thine hand.*" "And he (Jehonadab) gave him (Jehu) his hand;" *i.e.*, in token of affirmation; "and he (Jehu) took him (Jehonadab) up into his chariot."

[8] Vol. i. p. 199.

protection of God and His peace," is of early origin. In the Laws under consideration, moreover, it is made to apply to the sacred circles at which the worship of God is conducted. Hence there can be no doubt of the ante-Christian observance of the modes of swearing which are recorded in the second Triad.

The third or last Triad cannot be mistaken; it is clearly of a Christian character, and refers to different stages in the early history of the British Church.

But we have yet a still stronger proof of the antiquity of the Moelmutian code. In Triad 71 there is a clear recognition of the "Druid-bard," in his capacity of an established and authorized priest, his function being to "diffuse instruction, and to demonstrate the sciences of wisdom and RELIGION," which could not have been the case subsequently to the second century of the Christian era, when Lleurwg transferred the national rights and privileges of the Druids, as such, to the Christian priesthood.[9]

The internal evidence of this code, in favour of its own antiquity, might be considerably enlarged, did our space admit; but it is presumed that the foregoing will suffice to satisfy the mind of the candid inquirer on the subject. We will therefore only add the testimony borne to the excellency of Dyvnwal's institutes in the account which Caradog of Llancarvan gives of Hywel Dda's journey to Rome, preparatory to the enactment of his legislative reform :—

"Having searched all that they could relating to every country and city, the best of all were found to be the *Laws of Dyvnwal Moelmud.*"[1]

J. WILLIAMS ab Ithel.

(To be continued.)

[9] "He (Lleurwg) made the first church at Llandaf, which was the first in the Isle of Britain, and bestowed the privilege of country and nation, judicial power and validity of oath, upon those who might be of the faith in Christ."—*Triad* 35. "He was the first who gave lands and civil privileges to such as first embraced the faith in Christ."—*Triad* 62.

[1] Myv. Arch. ii. p. 486.

TOPOGRAPHY, STATISTICS, &c.

NOTES ABOUT THE PARISH OF PENTREVOELAS AND ITS VICINITY.

(Concluded from Vol. I. p. 353.)

In this parish is the township of Trebeddau (township of graves), with a farm in it of that name.[1] Why so called remained a mystery until the month of January in the year 1820, when a discovery was made which, like Bronwen's grave in Anglesey (*Camb. Brit.* ii. p. 71), added a striking verification of the accuracy of Welsh names and traditions. In cutting through a bank under the farm of Tynybryn, when forming Telford's Holyhead road, the workmen discovered a number of bones in stone cells, rather clumsily constructed. Of these, two or three only deserved the name cistvaen.[2] They were regularly

[1] Upon this farm is a field called Cae *Inco*. Near Llanrwst is Pencraig Inco, where Meredydd ap Ifan, of Dolwyddelan, founder of the Gwydir family, located one of his retainers. Robin ap *Inco* was the brave foster-brother of Ifan ap Robert, father of Meredydd, whose history forms the most interesting part of Sir John Wynne's *History of Gwydir*. Inigo Jones was not a *native* of Llanrwst (Williams' *Eminent Welshman*, title, "Sir Richard Wynne"), still the prevailing tradition would indicate that his family were from this place. That his name was Ynyr, Italianized into Inigo, appears highly improbable and unnatural. The conjecture may be hazarded that he was of the family of *Inco* above mentioned, which would naturally account for his being patronized by the house of Gwydir, which fact, coupled with his architectural designs at Llanrwst, tend to confirm the tradition. There is no more authority, I believe, for saying that Ynyr was converted into Inigo, than there is for the assertion, in "Stories about Wales," that David Rizzio, or Ricci, secretary to Mary Queen of Scots, was a son of David Rhys, a physician, who went to Italy, and whose name was Italianized to Rizzio.

[2] *Cistvaens*, tombs formed of slabs, set edgeways, with covers of the same. The ancient name was Beddau petrual, *i.e.*, square graves. Thus in *Englynion y Beddau* (stanzas of the graves):—

arranged, east and west, and were generally of uniform size. About forty or fifty cells were discovered in a cutting about forty yards long. One cell in particular was formed of thin slabs, set with floor, ends, sides, and cover, complete. This contained a skeleton, full six feet in length, but not perfect, for the bones of the leg and arm on one side were decayed. The teeth were singularly even and sound. On the *under* side of the slab, which covered the body, was found an inscription in large characters, which in some parts are rendered somewhat obscure by the inequalities of the stone. The inscription is particularly valuable as a specimen of national palæography, inasmuch as it was never exposed to the weather, nor to the still ruder assaults of wanton mischief. It is now preserved in the Hall at Voelas.

Mr. Westwood collects the several readings of this inscription in the *Archæologia Cambrensis*, ii. p. 31,[3] by which it appears that the first notice of it appeared in the *Cambro-Briton*, i. p. 360, where it was thus rendered:—BROHONASLI IAT HIC IACET ET VXOREM CAVNE. In vol. ii. p. 410 of the same work, a *fac-simile* is given, and the Rev. P. B. Williams thus attempted to decipher it:—BROHOMAEL LIA OF LEIA, *i.e.*, *junior*, as there may have been two Brochmaels,—hic jacet, &c.

Dr. Owen Pugh offered the following interpretation:—"Brychymaeliat lies here," &c. Brychymaeliat signifying "one belonging to, or a descendant of Brychmael, or a Brychmaelian," observing that the Y, which he substitutes for O, was not in the Welsh alphabet at the supposed age of this inscription.

A communication signed "Argus," in vol. iii. p. 16 of the same work, asserts that the letter S in the first line (mistaking a G for an S) is overlooked; independent of

"Pieu y bedd petryfal
A'r pedwar maen amytal? (am y tàl)
Bedd Madawc marchawg dywal."

And of Bronwen's grave the *Mabinogi* say:—"Bedd petrual a wnaed i Fronwen ferch Llyr ar lan Alaw, ac yno y claddwyd hi."

[3] Where the stone is illustrated; also, *Cambrian Journal*, i. p. 79.

which the word Brychymaeliat (a descendant of Brychymael) is too ambiguous. He suggests another reading, viz., BROCH or BRYCH, an abbreviation of Brychan and MASLLIAT, probably a corruption of Maesllwyd, and his wife, &c.

Mr. Westwood then offers his own solution :—

BROHOMAGLI
IAM IC IACIT
ET VXOR EIVf CAVNE

"The top line constitutes but one word; and I presume is to be taken as the genitive case of the Latinized form of the Welsh name.[4] This form, indicated by LI at the end, is of common occurrence in Wales and Cornwall, and is peculiar to those countries; thus, Turpilli ic iacit, Vinemagli, &c.; the word *corpus* being supposed to be understood. The word IAM, at the commencement of the second line, is of very unusual occurrence in early monumental inscriptions, indeed I know of no other instance of its employment. It may possibly mean to imply that the stone was not placed over the grave of Brochmael until the decease of his widow. The word IC, for HIC, is of so common occurrence as scarcely to merit notice. The mistake of IACIT, for JACET, is very common. The last line merits remark, as one of the rare instances in which a wife is recorded on one of these early grave stones. I only recollect the grave stone of St. Sadwrn, Anglesey, as affording a similar instance. It is not possible, at present, to determine the precise age of this inscription, although there can, I think, be no doubt that it is considerably earlier than the ninth century."

To a candid observer, the last interpretation must appear as unsatisfactory as the former ones, so far as regards the three puzzling characters which commence the second line. Mr. Westwood's own explanation is fatal to the admission of JAM; it has neither sense nor usage in its favour. It may be presumed, too, that the character N, at the end of the last line, is formed of A and N (like the conjoined M and A in the first line), and not of A and U,—Canne, not Caune.[5] Mr. Aneurin Owen read it to me thus :—

[4] Mr. Edwd. Llwyd was, I believe, the first to point out this characteristic of Welsh sepulchral inscriptions.—(*Arch. Brit.*)

[5] Canna was a saint of the sixth century, to whom are dedicated two churches in South Wales.—(*Cambrian Biography.*) The name signifies fair, white, literally Blanche (*cân*, white, *cànu*, to bleach). Gwen is nearly synonymous.

BROCHMAEL HIC IACIT ET VXOR EJUS CANNE, taking no notice of the unintelligible characters, and thus ignoring his father's reading, as above given, along with the rest.

It is to be noted that there was but one skeleton in the tomb, and that of a very tall person, as I was informed by one of the workmen who found and opened it. ET VXOR may have had reference to an adjacent tomb, and the word HIC might well have been applied to the burial ground in a general sense.

I have always been strongly impressed that the controverted characters, commencing the second line, were nothing else than the engraver's mistake, at a period when correctness could not be expected from the rude stone-cutter, and when probably the monks themselves could scarcely provide him with a scrap of Latin free from mistakes.[6] I apprehend that the word IACIT was intended, the IA being exact counterparts of those which are repeated, but the C being left out, the word became IATT. The workman rectified the mistake by adding the word in a correct shape, and prefixing the word HIC, but without obliterating his blunder. Mr. Westwood supplies some confirmation of this suggestion from the Crickhowel inscription, where there is a wrong repetition of letters. Another antiquary, describing the Monmouth inscription, suggests that the artist had begun to cut a word, leaving out two letters, but, recollecting himself, altered the characters. And, on this very tombstone of Brochmael, Mr. Westwood has discovered an e, "doubtless mistaken, by the ignorant stone-cutter, for a c."

Notices of this stone, together with a *fac-simile*, appeared in *Goleuad Cymry*, a periodical issued in 1820 and 1821, with the following version:—BROHOMAELI IA (*Ieua' Ieuangaf*, junior) HIC, &c.—Vol. i. p. 351; ii. p. 117.

Whether this was a field of battle, or the common burial ground of the district at some remote period, is a

[6] See *Cambrian Quarterly*, v. p. 519, for remarks upon the false Latinity of early centuries, and the use of the quiescent G in the Latinizing of Welsh names, *e.g.*, Teyrnawc, Tegernacus; Brochmael, Brochmaglus.

question difficult of solution.[7] The burial of the female, the position of the bodies east and west, and the general regularity of the graves, suggest the idea of a common burying place; while the vicinity of the military strongholds, Y Gaer and Y Foelas, and the name Trebeddau, favour the other supposition. Thus, Adwy'r beddau (pass of graves), by Chirk, the scene of the battle between Owen Gwynedd and Henry II., and Beddau Gwyr Ardudwy (graves of the men of Ardudwy), near Ffestiniog, denote the interment of those slain in battle. The sites of ancient chapels, which have disappeared for ages, still retain their names in many instances,[8] while there is here neither name nor tradition pointing to the existence of a church or cemetery, properly so called. It appears, however, by *Englynion Y Beddau*, that the practice of burying in cistvaens, or cells, was pursued in the sixth century, separate from places of worship.—(Price's *Wales*, p. 35.)

Who Brochmael was, who was here interred, will most probably ever remain unknown. Some have supposed that he was identical with Brochwel, or Brochmael, Ysgythrog (Ysgeth, spear, lance), prince of Powys, in the beginning of the seventh century, the defender of the monks of Bangor against the Saxons. This notion is negatived by the fact that the wife of Brochwel Ysgythrog was not Canne, but Addun, daughter of Pabo, and sister of Dunawd, the Abbot of Bangor. The teeth of the skeleton were observed to be remarkably sound and entire, and could not, therefore, have been those of an old man, while the life of Brochwel Ysgythrog extended beyond the usual allotment of humanity.—(Rees' *Welsh Saints*, p. 277.) Moreover, it is very unlikely that so illustrious a prince of Powys should have been buried here.[9]

[7] The ground was searched by driving crowbars deeply into it on the 9th of November, 1853. Only one cistfaen was found, and that of very small dimensions, which was carefully readjusted and preserved at Voelas. A large slab, like the above noted, could scarcely have escaped detection.

[8] For instance Rhydlanfair, and Capel Dinmael, in this neighbourhood.

[9] "Fuit olim in Powysiâ quidam princeps illustrissimus, nomine

In a manuscript preserved in the British Museum, (*Cambrian Quarterly*, iv. p. 22,) are mentioned more than one of the name of Brochmael. It appears, also, that there was a family of the same name in Anglesey, in the twelfth century. A Brochmael, son of Cedifor, was slain at Penrhos Môn, in a battle between the sons of Owen Gwynedd, A.D. 1170. His brother, Perif ap Cedifor, a bard, thus laments him:—

"Lladd Brochmael wyn a gwynaf."

Again:—

"Ni bo dyn yn myw yn Mon
O'r Brochfaeliaid brychfoelion."

Price's Wales, p. 585.

"There is none left alive in Mona of the Brochmaels with freckled bald heads."

Not far from this spot, in 1822, were discovered two spear-heads[1] of brass, or bronze, one 9 inches, the other 4¾ inches long. The cavity to receive the shaft was not uniformly hollow downwards, but separated into four

Brochwel Ysgithrog, qui in urbe tunc temporis Pengwern Powys, nunc vero Salopia dicta est."—(*Historia Devæ Monacleæ.*) It is somewhat strange that, while he is generally called the son of Cyngen, son of Cadell, the inscription on the pillar of Eliseg tells the reverse:—"Congen filius Cadelh, Cadelh filius Brochmael, Brochmael filius Eliseg." So says the above quoted MS.:—"Map Incen, map Cadell, map Brochmall, map Elitet."

[1] The high value of arms in Wales, in former times, will appear by the following estimate, agreed upon by the compact of Welsh lords, six years after Glyndwr's wars, viz., about 1420:—

	s.	d.		s.	d.
A horse or mare	10	0	A two-handed sword	10	0
A cow	10	0	A one-handed sword	6	8
An ox	6	8	A steel buckler	2	8
A foal	1	8	A bow	1	4
An ewe	1	4	An arrow	0	6
Its wool	0	4			
Its lamb	0	8			
Its milk	0	2			

By this may be indicated the great disadvantage under which our countrymen had to encounter their well-armed adversaries. Even at the battle of Edgehill, the Welsh, under Colonel Salisbury, forming the only infantry reserve, were chiefly armed with cudgels, A.D. 1642. —(Warburton's *Rupert and Cavaliers.*)

slips or sides, which probably were riveted to the wood. The blade of the largest was $3\frac{3}{4}$ inches, that of the smallest $2\frac{1}{2}$ inches in length. In another place was discovered, about the same time, a gold piece, called an angel, of Henry VI.'s reign, with the following inscription:—HENRIC . DI . GRA . REX . ANGL . Z . FRA.—PER . CRUCE . TVA . SALVA . NOS . XRE . RED. About the time of the discovery of Brochmael's tomb, and not far from the spot, an unvarnished earthenware jar, or urn, full of coarse earth mixed with small bones, was turned up.—(*Goleuad Cymry*, for August, 1820, and May, 1822.)

It appears that this district shared with the Vale of Conway in the desolation caused by Owen Glyndwr's revolt (from 1400 to 1415), and subsequently by the wars of the Roses. So low was the country reduced, that grass grew in the market-place at Llanrwst, and deer fed in the church-yard. The last devastation was caused by Herbert, Earl of Pembroke, who was sent to retaliate upon Ifan ap Robert ap Meredith,[2] ancestor of the house of Gwydir, and David ap Siencyn, of Carreg-ygwalch,—partisans of the Lancastrian side,—the injuries they had done to the estate of the Duke of York, near Denbigh. This took place A.D. 1468, according to the following record:—

"Harddlech[3] a Dinbech pob dôr, yn cynneu;
Nanconwy yn farwor;
Mil a phedwar cant mae Ior
A thrugain ac wyth rhagor."

[2] William Lee, Bishop of Litchfield, President of the Marches in the reign of Henry VIII., tired with the quantities of *aps* in the jury, ordered the panel to assume their last name, or that of the place where they lived. Thomas ap Risiart ap Hywel ap Ifan Vychan, of Mostyn, was amongst the first to comply, and assumed the surname of Mostyn.—(Rowland's *Antiquitates Parochiales.*)

[3] *Ar lech*, upon a shelving rock, has propriety, as well as analogy, in its favour. Thus Arfôn, Arlechwedd, never Harddlechwedd. Ardudwy, the hundred wherein Arlech stands. But Harddlech is a misnomer of no modern date. G. ap Ieuan Hen, A.D. 1460, says:—

"Hyrddlam drwg fo i Harddlech.
Harddlech mîn hyrddwlych môr."

Fair rock on the verge of the spray-dashing sea.

Following this visitation came a native pest, thus described by Sir John Wynne:—"From the town of Conway to Bala, and from Nanconwy to Denbigh (when wars ceased in Hiraithog), there was fostered a wasps' nest, which troubled the whole country." This was the Hospice and sanctuary in the neighbouring parish of Yspytty Ifan,—"a receptacle for a thousand murderers. No place within 20 miles around was safe from their incursions and robberies." Meredith ap Ifan, ancestor of the Wynnes of Gwydir, dispersed these marauders, and restored peace to the country, about A.D. 1490.

In this parish are several places with names significant of warlike or peaceful events in ancient times. Thus Cefnygadfa* (Battlefield Ridge), near which is the brook Cadnant (Dingle of Strife). Yr Wylfa means either a watch-post, or a place of lamentation; while Moel Derwydd (Druid Hill), Penyrorsedd (Tribunal Summit), Bryndadl (Hill of Debate), and Brynmeddygon (Hill of Physicians), point to peaceful occupations. The last is a a field near the village, on the farm of Nantycreua, in which there is a vault, with steps leading down, probably the cellar of an ancient house, like those still remaining at Old Voelas. It was filled up with stones about the year 1756.

Connected with the dingle of Nantycreua is a common tradition that the wet meadow above it formed the bed of a lake, which forced a passage at the head of the ravine, where the Denbigh road passes, and was thus drained. The appearance of the ground does certainly warrant the supposition. Creua is said to be cri oer (doleful cry), caused by the overwhelming of a house by the irruption. This part of the story must be rejected,

Argoed and *Artro* lie near Arlech. The latter is a river, near the estuary of which was buried Elffin ap Gwyddno, the Mecænas of Taliesin, in the sixth century:—

"Nepun bardd nas gwypo
Mai Elffin ap Gwyddno
Sydd yn naiar Artro."—*Mabinogion.*

* So Rhosygadfa (Battle Meadow), near Llanfihangel, above which is Gwaun y beddau, with records of former strife.

though it is difficult to assign a satisfactory etymolgy to the name.[5] The substitution of Creyr (*Heron* Dingle) has been suggested, but it is equally fanciful with Crioer.[6]

Besides Voelas, the only house of any note in the parish is Cerniogau, once the abode of the family of Gethin, descended, like the house of Voelas, from Rhys ap Meredydd.[7] Maurice Gethin, Esq., was county sheriff in 1667. By the marriage of his daughter and heiress Rebecca with Richard Kenrick, this estate passed into the possession of the Kenricks, of Nanclwyd, by whom it was sold to Mr. Blair, from whom it was purchased by Mr. Wynne, and thus restored to the family of its ancient possessors.[8]

[5] Rhydycreua is a farm and ford on the river Conway. Perhaps Creuddyn, Ynyscreua, Pontycreua, Nant y cra (a brook near the manor boundary), and Crafnant (a common name), may bear a mutual affinity. Crau is gore; cra, or craf, garlick, a herb popularly considered injurious to milch cows. Cra might in the plural, I presume, make creiau, though not strictly regular. Ffau (den), plural, ffeuau. Ffa (beans) must be resolved in the same manner as cra. They obviously belong to the class of nouns—particularly including edibles—which have two plurals, the second denoting variety, or abundance, *e.g.*, haidd, heiddiau; gwair, gweiriau.

[6] Such innovations upon the vulgar, and generally correct, pronunciation of Welsh names are not uncommon, and frequently ridiculous. Thus Bwlchdyniewid (Hollow of Yearlings), on the borders of this parish, though always so pronounced, and so spelt in Llewelyn's Charter, has been turned to Bwlchdehauwynt (Hollow of the South Wind). The Ordnance maps have perpetuated many similar pedantic distortions.

[7] Cadwalader ap Maurice, of Voelas, and Robert Gethin ap Maurice, of Cerniogau, were brothers, and grandsons of Rhys ap Meredydd, by his son Maurice. They obtained grants of their several estates from Henry VIII., and, by deed of partition, in 1546, Cadwalader took Voelas, and Robert Gethin took Cerniogau, with their several adjacent tenements.

[8] In the portion of Yspytty Church, known as Voelas Chapel, there is a curious brass tablet, inscribed "Robert Gethin departed y^{e} 14 of June 1598. Ann Gethin departed y^{e} 24 of May 1598. Both interred under this stone below. Kernioge." Like the monument of the Middletons, at Whitchurch, of which Mr. Pennant gives a *fac-simile*, there is upon this, also, a family picture, representing the parents kneeling face to face, and hand in hand, with two sons behind the father, and four daughters behind the mother, illustrating the number and

Cerniogau has been one of the largest and most frequented inns in the Principality, and noted for its trout, which were obtained from the neighbouring pool, called Llyn y cwrt. Some desolate ponds and gardens still attest its former prosperity. Cerniogau inn stood on the highest part of the road between Holyhead and London, and it was a stage of importance, when the chief part of the communication with Ireland passed along this road. The name signifies the place of cairns, or tumuli, of which none now exist. Within existing memory there was a small cromlech, or cistvaen, with remains of others, in a stony field near the house. There are two upright sides of the cistvaen still remaining in their original position, but imbedded in a stone wall. Carn is a primitive Celtic term, of extensive application, and expressive of any heap, from a hillock to a mountain.[9] Near Cerniogau is Bwlch y Garnedd, on the old Denbigh road, signifying the pass of the stone heap; it being the custom, formerly, for passers-by to throw stones, in honour of the worthy, and in detestation of the vile and wicked, upon their

ages of the surviving children. Among the sons is a swaddled infant, with a skull and cross bones to signify its early death. Over the united hands, symbolical of their marriage, are their respective family arms. At a subsequent period there has been fixed another brass plate over the above, inscribed simply "Maurice Gethin ap Robert Gethin ap," the words of the older tablet terminating the inscription. Around are various emblems of mortality, and the sentences LIV TOO DY & DY TO LIVE. The tablets are enclosed in a frame of freestone, four feet and a half high, and three broad, with an elaborate moulding. At the top is inscribed, DVW AN RHODDODD DVW AN DYGODD TRWY IESV CARIAD IWR CWBWL. On the upper plate is painted a white lion, on red ground, being the crest of Marchweithian, and the same as that of Voelas.

9 Plural, Carnau, or Cyrn, *e.g.*, Mynydd y Cyrn, that is, Carneddau (Price's *Wales*, p. 372), the scene of the battle of Carno; whence the adjective Cyrniog, or Ceirniog (in Llewelyn's charter, Keirnauc), and, on the division of the farm into two, they were called in the plural Cerniogau, and afterwards distinguished by the epithets *mawr* and *bach*. Cerniog fawr, and Cerniog fach, are also names of two farms near Nevin. A number of names similarly derived from some local quality, feature, or vegetation, will suggest themselves to the Welsh reader,—Bryniog, Graianog, Lleiniog, Rhedynog, Celynog, Eithinog, Cegidog, Arddreiniog, &c.

graves. "Carn ar dy wyneb," *a heap upon you*, was an ancient malediction.[1] Between this place and Caerdunawd is a pathway, well known as Llwybr Elen, being the popular term applied to Roman roads. Near Corsnug is an eminence, called Pen Cistvaen, but the sepulchral cell has disappeared.[2]

Near the house of Cerniogau mawr formerly stood an old, thick and strong wall, remarkable for the numerous apertures with which it was pierced. These were not properly embrasures, enlarging inwards, but long and narrow openings, some passing directly through the wall, others more or less obliquely, so as to command various points of the road, alongside of which the walls stood. It obviously formed part of a close, thus designed for either offensive or defensive purposes, upon that which, anciently, was one of the most important roads in Wales. Half a mile off, close to the ancient ford, called Rhydlydan, lies an eminence, called the Mount, commanding the ford, like the mound at Talycafn ferry. This probably was surmounted with some defences, like the Voelas tumulus. Between this place and Cerrigydrudion, lies Cors y Saeson (Englishmen's turbary), where a rusted three pound cannon ball was found some time ago. This can scarcely date higher than the civil wars between Charles I. and the Parliament, when we read of detachments of troops often crossing the country, but of no conflict at this place. The head of an axe, or halbert, was also discovered there.

Stocking knitting forms a considerable trade in these

[1] Achan's body was covered with a carnedd (Josh. vii. 25), and the same mark of reproach was heaped upon the remains of the King of Ai (Josh. viii. 29). Upon Absalom also was laid "a very great heap of stones," (2 Sam. xviii. 17).

"We may gather from Virgil's Epitaph on Balista y^e^ celebrated Robber y^t^ it was an ancient custome to throw heaps of stones on y^e^ graves of malefactors:—

'Monte sub hoc lapidum tegitur Balista sepultus
Nocte, die, tutum carpe, viator, iter.'"—*Edwd. Llwyd.*

[2] On the mountain road, above Hafodygarreg, is Carnedd y *drummer*, the origin of which is attributed to the sudden death, on that spot, of a man who was on his way to Voelas to scare rats. My aged informant recollects the large drum being successfully employed at Maesmynan for the same purpose.

uplands. The hosiers (hosanwyr) dispose of their stock chiefly in the coal and mining districts. It is a great reproach to have the female hands without a stocking, if not otherwise employed. At the mutual tea parties in farm houses, the stocking is an indispensable companion, whence they are here called knitting parties.

It was formerly a commendable custom for mothers to teach boys, as well as girls, the art of knitting, carding, and spinning wool, a custom which has fallen into disuse within the last twenty years, to the loss of the community in a pecuniary, as well as a moral, point of view. On winter nights, servants of both sexes would be engaged at either of the above occupations, before a large turf fire, and under the eyes of their employers, presenting an interesting picture of rural life. Now, at night, after a short spell of straw cutting for fodder (the value of gorse not yet being recognized here), the young men are too apt to congregate about mills, smithies, or taverns, or to prowl about farm houses, and to spend their nights from home, to the detriment of morals, and the loss of their employers. The neglect of learning to knit has also deprived many of an interesting and valuable provision against the contingencies of blindness, infirmity, or other disabilities. It is still a common thing, though perceptibly getting more uncommon, to see those who can no longer labour gaining somewhat towards the parish allowance by knitting, or thereby deferring the hated necessity of applying to the overseers. But the last race of male knitters is passing away; few of the present generation have been taught the art, and none are likely to practise it.

The ancient service called heriot is still observed in this manor. On the death of a tenant, the landlord's agent claims the best animal on the farm, by putting a mark upon it; but the claim is generally commuted for a trifling acknowledgment.

There are no parish documents, besides the terrier, of any consequence. In an old parchment, dated March 24, 1729, setting forth the tithes and church dues, are the following notices:—

"Of the Easter duty wee pay for euery man & his wife & to

pay none for their children that receives the Sacrament bee they neuer so many, 7 pence."

It is supposed that they took their sacrament at Yspytty.

"Easter duty for widowers & widowes each 4 pence."

Here follows a particular account of setting out tithe of lambs.

"And for wool the Tything man is to haue the tenth fleece.
"As for lactualls a penny for euery cow.
"And for euery mare with foall, 2 pence.
"As for Hey Tyth euery Tenement both great & small, 4 pence.
"And for Gees one out of the flock or packe.
"And for pigs one of euery litter.
"And for eggs 'tis but y^e^ discreation & generosity of the woman of the house.
"Apples we haue non, & very seldom honey, if non at all."

Signed by Jane Wynne and several tenants.

The following memoranda appear on the pages of the parish registers:—

"N.B.—The Tax on Burials ceased on, or was at end on, the 1st day of October 1794."

The Acts enjoining burying in woollen seem to be referred to.[3]

"Feb. 16, 1794.—About this time it was moved in the House of Commons that the Tax on Births should cease, which motion was carried that it should cease in October 1794."[4]

In 1849, a Reading Society was established, having for

[3] These were 30 Char. II., st. 1, c. 3, and 32 Char. II., c. 1. It was in reference to these statutes that Pope put the following words in the mouth of a dying beauty:—

"Buried in woollen! 'twould a saint provoke.
No; let a charming chintz and Brussels lace,
Wrap these cold limbs and shade this lifeless face."

[4] An aged parishioner told me that he remembers seeing the overseer receiving threepence for every child baptized; and either threepence or sixpence for every burial. In *Blodeugerdd Cymry* appears a song, dated 1708, satirizing certain taxes of the above nature, imposed by Queen Anne. It thus commences:—

"Fe rannwyd Treth y leni erioed ni ordeiniodd Duw,
Treth am gladdu'r meirw a Threth am eni'r byw;
Treth am ddwr yr afon, a Threth am oleu'r dydd,
A Threth am fyn'd i'r cwlwm, a Threth am fod yn rhydd."

its object the diffusion of useful knowledge, as well as the benefit of morals, among the labouring classes, by providing for them a recreation, at once refreshing and instructive, during their leisure hours at night. The Welsh press teems with productions of a religious character, and those principally controversial, while works of a more practically useful tendency have, up to a very recent period, been comparatively few and unsought. It is satisfactory to find that this society has prospered beyond expectation. All the useful Welsh books, and several English ones, have been collected, and are kept in the school room. A meeting is held once a fortnight for the distribution of books, and for hearing lectures, by way of explanation of what has been read. There is also a magazine kept, in which questions are put and answered, observations made on events of local interest, and local traditions, observances, or antiquities, elucidated. All religious discussions, or controversies, are excluded by the rules.

The following gentlemen, from this parish and neighbourhood, served the office of sheriff for the county of Denbigh, at various periods:—

(From Cathrall's "North Wales.")

EDWARD VI.

1548. Cadwalader Maurice, of Voelas, Esq.
1549. Robert Wynne ap Cadwalader, of Voelas, Esq.
1550. Ellis Price, of Plas Iolyn, Yspytty, LL.D.

QUEEN MARY.

1557. Ellis Price, of Plas Iolyn, Yspytty, LL.D.

QUEEN ELIZABETH.

1573. Ellis Price, of Plas Iolyn, Yspytty, Esq.
1574. Robert Wynne ap Cadwalader, of Voelas, Esq.
1594. Griffith Wynne, of Llanrwst, Esq.
1595. Thomas Wynne ap Richard, of Llanrwst, Esq.
1599. Thomas Price, of Yspytty, Esq.

JAMES I.

1605. Cadwalader Wynne, of Voelas, Esq.
1606. Sir John Wynne, of Gwydir, Knight. (The historian of the family.)
1609. Hugh Wynne Griffith, of Berthddu, Esq.

1618. Robert Wynne, of Berthddu, Esq.
1624. Thomas Price Wynne, of Gilar, Esq.

CHARLES I.

1631. Robert Wynne, of Voelas, Esq.

THE COMMONWEALTH.

1656. Sir Owen Wynne, of Gwydir, Bart.
1658. Robert Price, of Gilar, Esq.

CHARLES II.

1664. Robert Wynne, of Voelas, Esq.
1667. Maurice Gethin, of Cerniogau, Esq.

QUEEN ANNE.

1709. John Wynne, of Garthmeilio, Esq.

GEORGE II.

1742. John Edwards, of Galltycelyn, Esq.
1748. Robert Wynne, of Garthmeilio, Esq.
1755. Watkin Wynne, of Voelas, Esq.

GEORGE III.

1811. John Wynne, of Garthmeilio, Esq.
1812. William Edwards, of Hendre, Esq.
1815. Charles Wynne Griffith Wynne, of Voelas, Esq.

The only other names from this part of the county, and not in this immediate neighbourhood, are the following:—1586, William Wynne, of Melai, Esq. 1593, Henry ap Evan Lloyd, of Hafodunos, Esq. 1614, William Wynne, of Melai, Esq. 1637, William Wynne, of Melai, Esq., (a celebrated loyalist, killed at the battle of Wem, in 1643). Sir Thomas Wynne, Bart., was created Baron Newborough in 1776. 1679, Hedd Lloyd, of Hafodunos, Esq. Bleddyn ap Hedd Molwynog lived here A.D. 1280, surnamed *The Grey* (Llwyd), from whom most of the *Lloyds* of North Wales are descended. 1708, David Lloyd, of Bodnant, Esq. 1712, John Wynne, of Melai, Esq. 1757, John Lloyd, of Hafodunos, Esq. 1765, Thomas Kyffin, of Maenan, Esq. 1810, Richard Lloyd, of Bronhaulog, Esq.

The following list is copied from the *Display of Heraldry*, inasmuch as many of the worthies therein enumerated were natives of this district. Others are enumerated, possessing similar claims upon the gratitude of their country, of whom eight were residents of Caernarvonshire, ten of Merioneth, and nine of Anglesey:—

"The names of such heroicall & Illustrious persons (besides the Bards) in these foure consequent counties, whose Meritorious Actions ought not to be buried in the Dust of Oblivion for gathering the Reliques of the British language," &c.

In Denbighshire.

Foulke Lloyd, of Foxhall, Esq.[5]
John Price, of Llwynynn, Esq.
Thos. Wynne ap Richard, of Plasnewydd, Yspytty, Esq.[6]
Rees Wynne, of Gilar, Esq.
Thomas Price, of Plas Iolyn, Esq. Sheriff in 1599.
Robert Wyn ap Cadwalader, of Voelas, Esq. Sheriff in 1549.
William Salisbury Hên (*i.e.*, senior), of Plasisa, Esq.[7]
John Salisbury, his son and heir.
Captain William Middleton, of Denbigh.[8]
Robert Middleton, his brother.
Sir David Owen, of Maenan, Prelat.
Sir Robert Lloyd, Parson of Gwytherin.[9]
Moses Powell, Master of Arts.
William Burchinshaw, Gentleman.
Griffith Peilin, Gentleman.
Roger Kyffin, of Gartheryr, Gentleman.

[5] Said to be a corruption of Foulke's Hall. This gentleman was sheriff in 1592 and 1623.

[6] There is a large farm, with an ancient house, called Plasucha, in the parish of Yspytty; but whether this was once called Plasnewydd, I know not. Glanconway, which is contiguous to the boundary of that parish, was certainly formerly so called. The proprietor of this place is said to have married the daughter of Dr. Ellis Price, of Plas Iolyn. He was slain, according to traditionary report, by one of his kinsmen; whereupon the Doctor said,—"I have lost my son-in-law, and I must hang my nephew." As he was four times sheriff within twenty-one years, it is possible that this expression was literally true.

[7] Died about 1590. He first translated the New Testament into Welsh. Plas Isa is close by Llanrwst.

[8] Sheriff in 1600. He was a talented poet, and published a work called *Barddoniaeth*, in 1593. A metrical version of the Psalms was finished by him, in the West Indies, in 1595, published in 1603. He was elder brother to Sir Hugh Middleton, of London.

[9] It was usual to style clergymen who had taken degrees by the title Sir (Domine). The word Prelat was applied to a priest in orders, *Eglwyswr.—Eos Ceiriog.* i. p. 1.

CREATION AND DESCENT OF THE MANOR OF HIRAITHOG, OR TIR-YR-ABAD, NOW CALLED PENTREVOELAS.

The following is compiled from various sources, and does not pretend to perfect accuracy :—

January 7, A.D. 1198.—Llewelyn ap Iorwerth, Prince of Wales, by charter, granted, amongst other large estates, Voelas, Cerniogau, &c., to the Cistercian Abbey of Conway.

12 *Edward I.*, A.D. 1284.—Confirmation of Llewelyn's charter. The king, requiring the site of the abbey for the fortifications of Conway, in exchange thereof gives to the monks the township of Maenan, near Llanrwst, whither the late monastery had been transferred.

6 *Edward III.*, 1333.—Charter of grant and confirmation by the king to the monks of their lands and possessions.

1536.—On the dissolution of the monastery, its estates devolve to the crown.

About 1450, Meredydd ap Thomas of Plas Iolyn, Ysgutty, was steward of the abbey lands in Hiraithog, by grant under the conventual seal to him and his heirs male. = Eva Wyn of Melai ?

MUSIC.

THE HARPS AND HARPERS OF GWENT AND MORGANWG.

By John Thomas, Merthyr.

Having, with some degree of diligence, made inquiries of several aged and intelligent men respecting the harpers of Gwent and Morganwg, I have not been able to learn that any credible proofs of the skill of any one of them have been preserved which extend beyond the last sixty years.[1] And though there is every reason to think that there have been harpers in those districts at all times, yet I have not succeeded in hearing of any excellency which they ever evinced, and which would be worth recording in the present treatise. I have failed, moreover, to find out that the most skilful of those who are remembered in Gwent and Morganwg ever practised upon any other than the single harp. And it is acknowledged by the longest memory that scarcely a man was heard to recite with the harp in the time of the first harpers whom I shall mention.

It may be that the mode of singing, called the usage of Gwent and Morganwg, that is to say, the singing of penillion in rotation with the harp, has been practised for ages successively; yet I have been unable to learn from any person of reputation other than that the custom of singing with the harp was totally unknown in Morganwg during the last century, except an occasional attempt at the old triban. Nevertheless, singing without the harp was not uncommon; but, owing to the want of union and mutual understanding between the minstrels and bards, as well as the want of correct knowledge respecting the nature of tunes, the bards of the north and south at the

[1] This treatise was written some years ago.—Ed. Camb. Jour.

same time began to boast of their skill in adapting songs to long and inharmonious tunes (like the English marches), whilst the sweetest melodies of their own country remained without words. In the north the airs were carefully retained in memory; but wherefore? with the view of singing to them all kinds of compositions, proper or improper; whilst the free songs of Thomas Edwards in the north, and of Turbille, Edward Evan, and others, in the south, were adapted, not to our own sweet melodies, but to *Windsor Guinea*, *Lady through the Wood*, and such like, which are, for the most part, as before observed, so tedious, that it is impossible to compose any good, lively songs to them.

The English honestly confess that they cannot boast of what they allow us the Welsh, and the Scotch, to boast of, namely, national airs; nevertheless they possess some, like *Peggy Band*, which are very sweet. But our bards, instead of suiting their compositions to the best English airs, adapted them to the tunes of the drum and fife, as they do even now to the *Danish March*, *Caerphili March*, &c. One very natural consequence of this was, that we were without national songs. Whoever will look into our best collections of songs in *Blodeugerdd Cymru*, *Blodau Dyved*, &c., will perceive that it is not the towns, rivers, vales, customs and usages of our country, together with the most important and memorable incidents associated therewith, and which are the most likely to excite in our breasts a desire to speak of them from age to age, that are sung by our poets to their country's tunes; but, for the most part, what they themselves never felt, and their successors never will feel, any interest in.

But, notwithstanding this want of co-operation and mutual understanding between the bards and those who should always be united with them, namely, the authors of the national airs, there are, somehow or other, many very beautiful airs remembered throughout Dyved, which our harpers have never known; and it may be said of several of them, as *Y Ferch o'r Scer*, *Y Fel Wefus*, &c., that they are in some measure easier to the voice than the

old tunes *Codiad yr Hedydd, Difyrwch Gwyr Harlech,* and the like. Doubtless it is very difficult to prove that some of these airs are not English. A careful search on the part of a person of ability might succeed in adding many sweet melodies to the collections already made by Parry, Jones, and others. There is no part of Wales more convenient to make a collection of them at present than the mountains occupied by the iron works, since they are frequented by men from every part of the Principality. By mixing with them, as I have done a hundred times, it will be ascertained what is customary in every town, village, and district.

Now, leaving the national melodies, I shall notice in particular the harps and playing of Gwent and Morganwg, and, as I proceed, I shall call attention to singing in connexion with them.

The first of those harpers that are considered worthy of remembrance in Morganwg was William Jones, or Wil the Weaver, uncle to the present Shôn of the Harp. He was an illegitimate son; but he succeeded in learning to play on the harp when he was rather young; and, ere his father and mother had formed the resolution of marrying, the boy Wil was very conversant with the harp, and he played at the wedding of his parents. He was considered in Morganwg as the chief harper of the world; but once he happened to see the Gwynne of Llanbrân, who at that time was paying suit to a young woman in the town of Pontypool. The Gwynne, on hearing a harp played, turned into the house, and having listened for some time, he, by permission of the harper, drew his fingers across the strings, which caused William to swear to the effect that he had a great mind to draw his knife through every string in his harp, and never to play a single tune on it afterwards. Stories of this kind are very current; but there is reason to believe of the one in question that it contains much truth, for Wil the Weaver spent weeks at Llanbrân after that, having been invited thither by that talented gentleman, who made his house an asylum for the harpers of all Wales.

Edward Jones, brother of the foregoing, was under similar obligations to the Gwynne several years later, for there was a great disparity in their ages. I had an opportunity of ascertaining the opinion of some persons who had often heard Edward Jones play, and their conviction is to this day that he had not his equal, and that they never shall hear his like again. He was a very sweet and sonorous player, and the contrast, which I heard the same persons draw between Edward Jones and David Michael, who is now living in Merthyr Tydvil, aged about seventy, induces me to believe that they have paid attention to each one's mode of playing. Edward was as celebrated for the smoothness and ease of his playing, as David Michael was for his rugged and stiff slurs. Edward Jones knew many English tunes; the compositions of Handel, Arne, and others, with their variations. He used to play no less than twenty-four variations of the *Black Joke*; but it does not appear that he was well acquainted with all the old melodies that had rendered his own country famous, though old Parry's collection had come out in his day. The air called *Caerphili March* was composed by this man. It is lively enough, but evinces not in its character the least portion of the spirit of a Welsh air, which gives us room to believe that the author himself was not often under the influence of his native music.

In his time lived David James, or Dai Shôn Shâms. He made as well as played harps. He was a tolerable player, but not equal to Edward Jones, the great harper of Caerphili. They both used to visit the same places, but did not often play together. Now, the son of Edward Jones, that is John Jones of Caerphili (or Shôn of the Harp) and Richard James, brother of the said David James, are cotemporaries of nearly the same age, and may be regarded as fair exemplars of those named in respect of their mode of playing.

The opinion entertained by some of John Jones ought to make us careful how we listen to everything that is said of his father. Even this man is considered by some

(even by harpers) as the chief of Welsh harpers. I have several times heard him play, and I can testify that he has a very good hand; and were one to look for nothing beyond energy and spirit in harp playing, I should pronounce him an able performer; but he cannot govern and limit himself to any particular time; but, like a stone down hill, he must proceed in his mad course, or he breaks to pieces. It is impossible for a singer to do anything with him, for it may be inferred that his greatest boast and pride would be to put the singer out of breath, and play him down.

Dick Shôn Shâms, or Richard James, is a more unequal player, and has less skill than John Jones.

Davies of Gelligaer, or Davydd Ben Garreg, father of the present Davies, was a very indifferent harper. Nature never intended him for a harper; for his hands used to get confounded in the simplest lays. He was a good looking man, and much respected, though his performing possessed no charm whatsoever. He happened to win some medals; but the truth is, whatever he might say of tunes in his books, he never had a hand for the harp, and it was pitiable to see the endeavour of a willing man fail to give satisfaction to such as respected him for his playing, no less than for his general conduct.

In Edward Jones' time a man of the name of French, from Cardiff, used to play the harp, and a brother of his the violin; but there is every reason to believe that the musical knowledge of Morganwg was then but on the increase through the best that I have named, since they were coming to comprehend the compositions of authors. The playing of David Michael gives me great reason to believe that the old harpers who were to be met with here and there throughout Morganwg and Dyved, had in their own possession but very poor things. This man scarcely knows the names of the best Welsh airs. The same may be said of the old harpers of Dyved, Davydd of Penbre, and Shân the harpist from Cydweli, whom I heard when I was a youth playing many a time. They had scarcely a tune but for the dance, and great was the demand for

this purpose. No one was ever seen to sit down and listen to their performance as such, since it is unworthy, as is the performance of many a South Wallian in the present day. Dai Benbre was so wretchedly ignorant, that he boasted, after he had been playing, when an old man, at the Caermarthen Eisteddvod, that none of the harpers except himself could play the octave bass! Alas! octaves and fifths were most frequently his bass. It was a single harp that each one had; I never heard by whom it was made; but though it was small it emitted no bad sound.

The most noted harpers of the present day whom I shall mention are Davies of Gelli Gaer; Davies of Casnewydd, called also French; Davies of Merthyr; Mrs. Williams of Merthyr; Mr. Williams of Abertawe. Griffiths and Mrs. Williams are the only ones who use the triple harp, but others are rising, through the influence of the Abergavenny Eisteddvod, to practice on the same instrument, and who, it is possible, will hereafter merit the notice of the historian. And there is cause for rejoicing that Basset Jones, of Cardiff, has succeeded in constructing triple harps so melodiously sweet, that they can hereafter be tolerated and eulogised in the same room with the pedal harp.

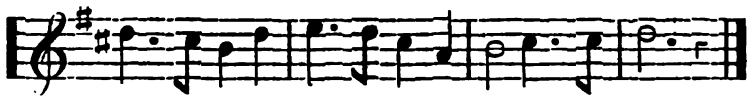
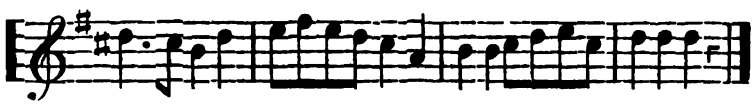
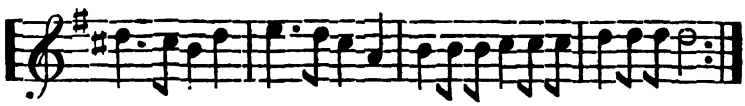
In noticing the playing of those whom I have last named, it is meet that I should make some observations on harp playing in general, both with respect to the mode of eliciting sound out of the strings, and to the style of the performance.

Parry, in his last edition of *Welsh Melodies*, on the authority of old manuscripts, mentions some ornaments in playing, which, as he allows, are not now practised; and the improvements which have of late years been introduced by the Frenchman Boethan in the mode of eliciting sound out of the strings, furnish us with the clearest proofs that these particulars deserve more attention than harpers in general are content to pay them. Many of the harpers of both the southern and northern parts of the Principality now admit this, and endeavour

to attain perfection, whilst a great number, as is shown frequently at Abergavenny, and was the case lately at Liverpool, are satisfied with a bad and inharmonious style of striking the strings. The little air which old Roberts played, in which he imitated a band of music going round a hill, gave ample proof that he could wonderfully, considering his age, govern his mind and hand in the swell.

It is a very difficult thing to continue for five minutes' time to swell and increase the sound gradually as he did, and afterwards to diminish it with equal gradation. When he played the second time he failed to diminish the sound as gradually as he did the first time; but, in listening to many harpers, one can hear them fail in the swell, even in about four or five bars, and thereby cause the greatest inequality in their performance. It is not difficult for the harper to play very strongly or very softly, but it is the gradual and imperceptible transition from the strong to the soft, or from the soft to the strong, that is the most difficult. Some harpers consider it praiseworthy to be able to play as softly as not to be heard. They ought not, however, at any time to forget, any more than the singer and orator, to whom and what number they may be playing, and in what sort of place. I have heard Jones of Clifton play, or rather I have failed in hearing him play, to a thousand people, as if he were playing to his own wife by the bedside.

The striking of the strings also is a matter of importance in harp playing. Many now in the north and south strike the strings too hard, and too near the body of the harp, where the string has no freedom to vibrate. Who would set the clapper of a bell to strike but in the middle? and who can expect a harp string to emit sound when it is struck so near its lowest end as it is by some? The young Pugh, who died lately, excelled his countrymen in this respect greatly. Undoubtedly the most scientific of the harpers of this age in Wales is Williams of Abertawe, also the best striker of the string. The others, whom I have mentioned, are trying to imitate him, and are gradually

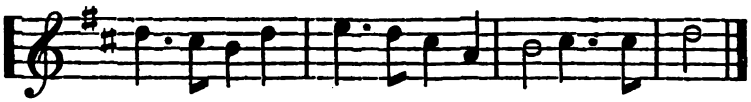
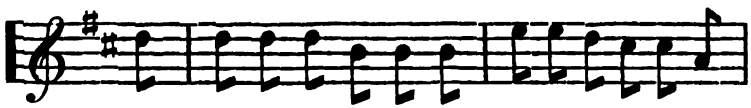
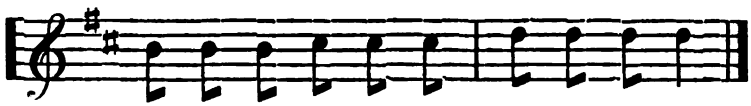
improving every year, so that they give us room to hope that in a short time the north cannot upbraid the south with any imperfection in regard to performance on the harp. Williams is a thorough musician; and though he constantly plays the airs of every country in Europe, yet were he to play one of the airs of his own country, he would not disgrace any part of it. The deficiency which is observable in the others is, that they have not arrived at a perfect knowledge of the legitimate ornaments of different tunes, and that they confound the strokes and accents together. But there is one fault worse than that to which Davies of Casnewydd is more subject than almost anybody else, namely, that of patching the most noble airs to dancing tunes and marches. I have heard this piece of *Ar hyd y Nos*

being played thus,—

or thus,—

which is shameful to hear, and which characterizes the tunes of all the petty harpers in South Wales, and especially the playing of French aforesaid. Though the striking of the strings is very harsh and void of feeling with the harpers of the north in general, yet they are for the most part guiltless of these faults. There is there a school, it may be said; but with us there is no school, though it be full time that something should be set up as a model for the young harpers, otherwise every one will be playing according to his own fancy. When playing on

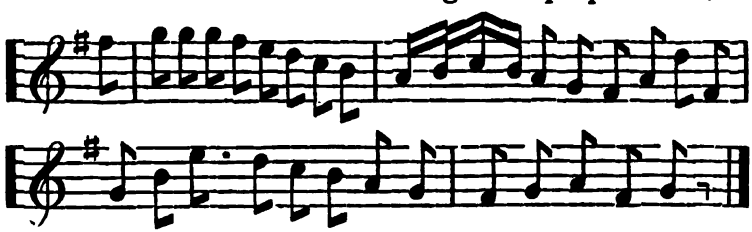
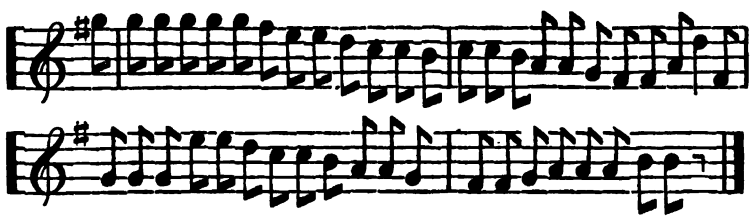
the harp is criticised, some one ought to be held up as an example either of excellence or of failure, so that he might serve as a rule to the others. Instead of that, nothing is heard from the lips of the judges, but that A is better than B. Griffiths of Tredegar was not permitted to know lately, at Liverpool, that the unnecessary quickness of his playing in his praiseworthy competition was not sufficient to gain for him the prize. He is a famous good performer; but it is very imprudent and a great pity not to let him know it.

I said, in reference to Williams of Abertawe, that he is a man well versed in music, inasmuch as he knows the most effectual way of doing justice to the tunes of his own country, as well as the tunes of other countries. Besides, he knows well the way to play the accompaniment, which is a great help to the singer. He sympathizes with the singer, and sees his intentions, and assists him in every stroke to the end of his song. It is a pity, after that distinguished musician, Mr. J. Parry, has made our ancient airs so accessible to the singer in his *Welsh Melodies*, that we cannot have harpers who are able to play his accompaniments with skill. There is but one in our country who can do so, notwithstanding the great need there is of more. In short, it is disgraceful that every harper in our country does not know something of singing, for it is the desire of everybody now to hear the joint sound of string and voice. Davies of Gelligaer, and Davies of Merthyr, have each a very good ear, but they will not, any more than many others, acknowledge and correct their faults by inquiring what more they ought to learn.

It is sad to think that singing, after the manner of North Wales, which is so ingenious and praiseworthy, should have been the means of driving the bards, as well as the harpers, astray. It is clear to every intelligent singer that the accent and time of the notes, as well as their number, are changed, when words of every metre and motion are sung to the air; for example,—

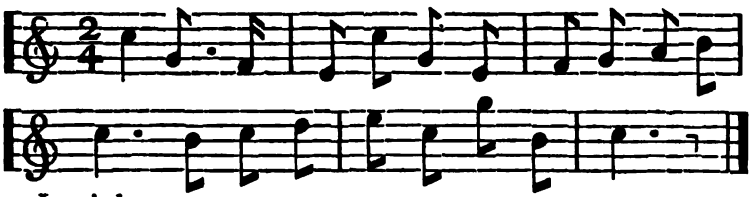
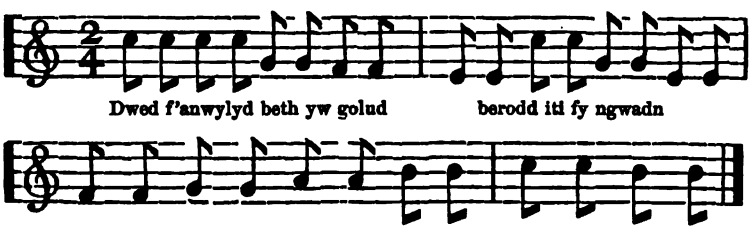
Ar hyd y Nos,

A simple air with corresponding words,—

Same air with a longer metre,—



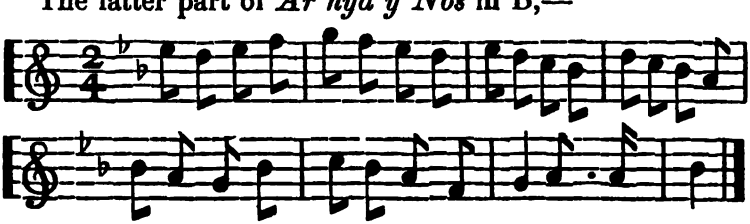
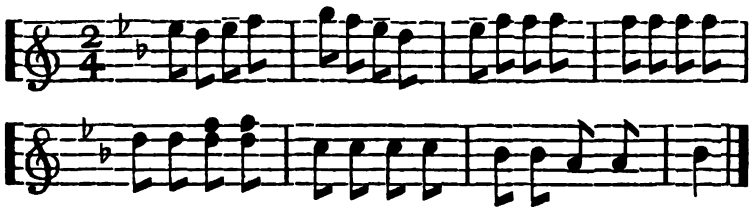
Part of *Serch Hudol*, as it is sung to the proper metre,—

As it is sung to three beats,—

We see here a tune turned by the voice from the common time to the triple time, whilst on the harp it remains one and the same.

The evil that arises out of this is, that many a youthful harper plays the principal air, as is seen in the changes, without thinking that it does not much improve it. And very often, too, are the poets misled to believe that they can compose songs to certain airs in these unsuitable metres.

I have seen words to *Codiad yr Uchedydd*, in eights, after the following manner:—

The air as it should be,—

In eights,—

I now ask what will become of tunes and songs, unless the care and supervision thereof be intrusted to some persons who are regarded as leaders, and are worthy of the name?

Another fault is, that the notes sung by North Wallians in counterpoint, are made by some harpers, when they have heard them, into principal notes of the air.

The latter part of *Ar hyd y Nos* in B,—

Counterpoint after the manner of North Wales,—

It was not without pain that I lately witnessed North Wallians receiving prizes when they knew nothing of counterpoint, whilst old singers, well versed in it, were sunk down to oblivion. When I listen to the best northern singers, I am always astonished at their skill; nevertheless, I know that it is indispensable that some intelligent persons should stand on the boundaries, with the view of preventing a mixture of the two styles, otherwise, in ten years to come, neither will be worth listening to.

LOVER OF HARP AND SONG.

AGRICULTURE.

AGRICULTURE OF THE CYMRY.

(*Concluded from page* 100.)

WET land, where there is no lime, may be burnt, and the ashes spread. It ought also to be ploughed the width of two fingers, the furrows being of a greater depth, so that the water may run out, and there is every probability that it will produce abundance of wheat.

When dung and manure are to be carried into the field, see that the workmen perform their labour fully on the first day, and exact the same proportion at their hands henceforth, unless they can assign a legitimate reason for not being able to fulfil it.

Manure wet land just before it be ploughed, and carry the dung in cold weather, lest it should be burnt up; carry the burnings when the weather is calm, lest they be blown away by the wind; and plough thereon speedily, that the land may partake of their vigour. And when the rain comes the land will become impregnated, and will imbibe the richness of the atmosphere; because from the atmosphere the earth derives its food, and from the earth the plants, and from the plants all herbivorous animals. The breath of God is in the atmosphere, and from it proceeds all things existing.

Plough not thy land that is manured with muck too deeply, but plough it through the dung; for the effects of the manure, when mixed with the soil, will last twice as long as when it is detached from the earth.

If thou apply marl, plough deeply; for the marl will naturally arise whilst the dung descends. Do not manure too speedily, until thou shalt have ploughed upon that.

Graze thy pasture land, and mow it alternately; that is, graze it one year and the second mow it as hay; but if thou mow it for two years successively, invigorate it with manure, according to the nature of the land, between the calends of January and the beginning of March, lest it become impoverished from over-straining.

Let sheep feed upon the land that thou settest at rest for two years, but lightly at a time, lest they devour the herbage completely, ere it shall have gained proper root and strength; after that let it be managed like any other pasture land. See that thy fences be strong round thy corn and hay, so that nothing shall trespass on them.

Consult with men of experience respecting the proper qualities

of animals, and thereupon procure the best kind and breed, and seek to understand which are the most suitable to thy land, for such as are not suitable will not succeed.

Cattle with a slender neck and short legs are good milkers, abound in flesh, and are prolific; and strong are the oxen which they produce.

Procure sheep that are round-bodied, and have fine wool, and are of a healthy breed; the best are such as have no horns.

Look at thy cattle between Easter and Whitsunday, and cause each to be properly and duly fed. Whatever cattle thou buyest yearly for a stock, let them be bought between Easter and Whitsunday, for then are they cheapest on account of their leanness.

Dispose of thy horses before they get too old, and buy young ones instead. Look to thy stock frequently, for the oftener thou lookest the more industrious will be thy men.

Feed thy oxen well whilst they are in work, and do not exact too much labour from them; for if they get weak it will be difficult to re-invigorate them.

Should there be a diseased animal amongst thy beasts, remove it, lest it should infect the others.

Do not keep swine or hogs that are not of genial kind. Geld the sows; their bacon will be as good as that of hogs; reserving only such as are intended for the rearing of young pigs. Strengthen them in the winter when they are unable to burrow, also in February, March, and April; for they will breed three times if they be not defective. They require to have a dry sty to sleep in, and to be allowed to sleep in the morning as long as they like, and to be littered once a week.

Take not to thy sheep a cross shepherd, for sheep naturally love kindness.

A shepherd ought to look diligently after the sheep. Select those which cannot be maintained, and cause them to be sheared, and place them in pasture by themselves, where they may gather flesh; and about St. John's day kill them, for mutton is best in the autumn. And take the skin, suet, wool, and flesh, and sell them. Thus thou mayest have two sheep instead of one, or thou mayest reserve all for the use of thy house.

House thy sheep from St. Martin's day until Easter, unless the land be dry, and thou hast warm folds and yards, and the weather be fine, so that thou mayst leave them out. According to the weather feed thy sheep in doors, and cause them to be littered once a fortnight, as above mentioned. By doing so thou wilt gain more than thou wilt lose.

Separate thy rams, and give them coarse hay, or else provender of wheaten straw or oaten straw, which shall have been threshed hurriedly. For if a strong sheep be placed to the same food with a

weak one, the weak one will be oppressed. If thou hast no hay or wheaten straw, cause oaten straw to be well threshed, and this will be good food for the sheep. Take care that the young lambs get none of their dams' wool into their mouths, lest they be choked.

On the festival of St. Simon and St. Jude, cause two of the best sheep to be killed, and two of the worst, and two of the middling ones. If they be unhealthy let them range for a while, and having sold them buy others instead.

Buy hens and geese, and let them be about the barn, that they may pick up the lost corn; and unless thou shouldst consume them, thou wilt profit by them.

Let all thy selling and buying of cattle be done through the advice of other discreet persons, and according to the judgment of thine own understanding; as a wise man said of old, "Advice comes from the discreet, judgment from understanding." Seek after the knowledge of merchandize, in order that thou mayst escape the deceit of thy servants, for only deceit is obtained at their hands where they are aware of the ignorance of their master. Since it be so, beware of ignorance, and endeavour to become acquainted with all that pertain to the affairs of thy life, lest thou be defrauded of thy rights.

Bring thy servant to an account in the presence of honest men; for it often happens that some servants spend their lord's property upon their own need, and are consequently behind hand in their payments; therefore reckon up with them. And whatever is unpaid, insist upon having it without delay, lest the officer be impoverished, and thou canst not get thy property at all, for frequent reckoning will give thee notice, and accordingly thou canst not be a great loser. It is better to save before there be occasion for crossness, than to show crossness when it be too late to save, and where one can only get an abject portion, and frequently mayhap nothing at all.

He who guards the property of another, or serves him, ought to observe four things. First, he ought to love his lord; secondly, he ought to fear him; thirdly, he ought to do his utmost for his lord; fourthly, he ought to take care that he spend not the property of his lord wrongfully. There are but few servants who will observe these four particulars; rather they forget the three first and do the fourth; that is to say, they spend the property of their master inconveniently, knowing that it is not their own, and spend it in every respect without suspecting that their dishonesty is known.

Look after thy property and thy servants often, and thereby they will abstain from indolence, and serve thee faithfully.—*Out of a book called "Cato Cymraeg."*

PHILOLOGY.

ON CELTIC WORDS USED BY EARLY ENGLISH WRITERS.

By the Rev. JOHN DAVIES, M.A., Incumbent of Smallwood, Cheshire.

THE following Paper has already been printed, in part, in the *Transactions of the London Philological Society;* but having considerably altered and enlarged the original Paper, I beg to offer it, in its present form, to the attention of the readers of the *Cambrian Journal.* I do so in the hope that some Welsh scholars may be induced to devote their attention to the subject, for the purpose of illustrating ancient English literature, and also of showing how much the English language, both in its ancient and modern form, is indebted to Celtic sources.

There are many archaic or obsolete words found in early English writings, of which the meaning has often been given incorrectly by our writers of glossaries, or has been left altogether unexplained. Whenever this is the case, it will be found that, in a large number of instances, they may be traced to a Celtic source,—a method of explanation which the historians of the English language, and English antiquaries, have almost uniformly ignored, doubtless from pure ignorance of the Celtic class of languages. I propose, in this paper, to examine some of these words, and to explain their meaning. My object is not now to ascertain whether there is a Celtic element in the English language, as it is now spoken, or to determine the amount and influence of this element, but to explain some archaisms from this source. There can be no doubt in the mind of anyone, who has thoroughly studied the English language, and is acquainted with any of the languages of the Celtic stock, that a large portion

of the language now spoken in England has been derived from an infusion of Celtic blood with that of the Teutonic race. The element is too large and important to have been caused by mere juxtaposition, or accidental intercourse, and satisfactorily disproves the assertion made by almost all English historians, that the Celtic races in England were destroyed by the conquering Jutes and Saxons. They have long been happily blended with these victorious tribes; but they have left an enduring mark of their existence in the language yet spoken by the English race. It is evidently quite time, for the credit of our scholarship, that this element should be more carefully studied. In France, Messrs. Le Pelletier, Legonidec, and de Villemarqué, have thrown much light on the nature and origin of the French language, by their researches into the Breton, or Franco-Celtic tongue; and similar researches, on the influence of the language of the ancient Britons on our present English, would amply repay the investigators, from the importance of the facts which they would establish, throwing light not only on the structure of the English language, but also on the constituent elements of the race, and on the origin of some of our institutions.

But to return from this digression to the more immediate object of this paper,—the explanation of some archaic words from Celtic sources. It is important to call the attention of scholars to this subject, for our best lexicographers and editors, as I have already stated, have fallen into gross errors from their ignorance of this class of languages. Even Ducange, in his elaborate *Glossary of Mediæval Latinity*, furnishes no exception to this remark. His etymologies of words, undoubtedly Celtic, are usually drawn from other sources. Mr. Halliwell, too, in his *Dictionary of Archaic and Provincial Words*, when speaking of so common a Celtic word as *pen*, head, or summit, tells us that "the word *pen* is said to be of Phœnician extraction. It was first introduced into Cornwall, where the Phœnicians had a colony who worked the tin mines. Hence we have many names in Cornwall

which begin with *pen*."—(Halliwell, *sub voce* "Pendle-rock.") There is no necessity, however, to go so far for the origin of the word. It is a pure Celtic term, and is still used every day by the Welsh in their own language. We have also *Pen*dle Hill, *Pen*rith, and many other words with the same prefix in the North of England, where the Phœnicians never penetrated. Mr. Knight, also, in his *Pictorial Shakspere*, finding in Coriolanus (act iii. sc. 1) the expression *clean kam*, is at a loss for the exact meaning of the phrase:—

> *Siculus*—This is clean *kam*.
> *Brutus*—Merely awry. When he did love his country
> It honoured him.

He says in a note, "we take this to mean, nothing to the purpose." A knowledge of the Celtic languages would, however, have removed all doubt as to the meaning of the expression. In all the branches of the Celtic stock, *cam* signifies "crooked," "awry," "false," and in this sense it is used by our great dramatist. The word is still retained in the Lancashire dialect (rich in Celtic forms), in which *to cam* is "to make crooked," or "to bend awry."

Bragare, Brazare, Brasium hordeum.—In the Doomsday Book it is recorded of Hereford, that "cujuscunque uxor *brazabat* inter et extra civitatem dabat decem denarios per consuetudinem ad regem."—(Whittaker, *History of Manchester*, ii. p. 57.) The word *brazare*, "to brew," is from the Celtic word *brag*, "malt" (Irish,—*braich*). Hence the word *braciatrix*, used in some of our old Acts of Parliament; the office of brewer devolving, it would seem, chiefly upon women in the mediæval age, as the Anglo-Saxon feminine forms *brewster*, *maltster*, still bear witness. The word *brag* is connected with the verb *bragio*, "to swell out," "to expand," "to boast," whence the English verb "to brag" is derived. It was softened into *brasium*, "barley," or "malt," and is often found in this form in the Wardrobe Book of Edward I.: "De Domino,

Roberto Ughtred, Vice Com' Ebor' 1 quarter', 6 bush' *brasii* ordei, prec' quarter' 5s."—(Edition of Society of Antiquaries, p. 8.) Ducange has the word *bragare*, evidently from the same source, which he derives from the French word *brave:* "Bragare: Ex mundiore cultu gloriolam aucupari. Ficta vox a Gallico *brave*. Menoti Sermones, Et ideo, vos Domine, que (*sic*) vos ornatis ad *bragandum*, rogo vos ut videatis modum Ecclesiæ."—(Ducange, *sub voce.*)

Mittan.—In the Saxon Chronicle it is related, that in the year 852, A.D., "Ceolred, abbot of Medehampstede, and the monks, let to Wulfred the land of Sempringham on this condition, that after his decease the land should return to the minster, and that Wulfred should give the land of Sleaford to Medehampstede, and each year should deliver to the minster sixty loads of wood, and twelve of coal, and six of faggots, and two tuns full of pure ale, and two beasts fit for slaughter, and six hundred loaves and ten *mittan* of Welsh ale"—ten mittan Wælsces aloth, —translated by Gibson, "decem Sextarios Wallicæ cerevisiæ." It is, however, very unlikely that so small a quantity as ten pints of ale should be connected with six hundred loaves, and the other conditions of this agreement. Bosworth, in his *Anglo-Saxon Dictionary*, has "*midd*, a bushel-measure," on the authority of Somner. The word is purely Celtic. It is still used in Wales, and signifies the vat or cooler in which brewers put their ale in the process of brewing. The covenant, therefore, is for ten vats, or generally, ten hogsheads of ale, and shows, among other things, that the worthy fathers fully appreciated the excellence of the Welsh cwrw (ale).

Mr. Kemble, in a paper on "the Names, Surnames and Nicknames of the Anglo-Saxons," presented to the Archæological Institute, states that many names, or surnames, occur in the Anglo-Saxon Chronicles and charters of which he is utterly unable to offer any explanation. He closes his communication with the following remarks:—

"I will not close this paper without observing, that a strict

application of Celtic philology to the names which occur in our earliest history, would probably supply unlooked for evidence of a much closer and more friendly intercourse than we at present anticipate, between some classes of the Britons and their Saxon invaders. I earnestly recommend this inquiry to such members of the Archæological Institute as are capable of undertaking it; for the real position of the aborigines during the Saxon rule is a most important element in the induction as to the growth and tendencies of our national institutions."

The Welsh Triads, and the poem of "Gododin," both give very satisfactory and important evidence as to the fact which Mr. Kemble surmises, and the Anglo-Saxon names which he leaves unexplained, strengthen the evidence, for they are, for the most part, evidently Celtic in their origin. I subjoin a few of these instances:—Æthelwold *Mol*, a king of Northumberland (Welsh,—*moel*, bare, bald; as Ælfheâh, the twenty-third bishop of Winchester, is designated Calvus[1]); Wulfstan *Ucca* (Welsh,—*hwca*, crooked); Atsur Roda (the Generous,[1] Welsh,—*rhöad*, giving); Mora, an abbot (Welsh,—*mawr*, great; Gaelic, *more*. In a Cornish monument, of the early British times, we have, "Cirusius hic jacet, Cuno*mori* filius); Ælfricus Puttoc (Welsh,—*pwt*, anything short); Cynyath, the first syllable of which is the Welsh *cyn*, first, chief, and the latter may be the Welsh *iad*, the fore-part of the head, and the whole may correspond to the English, Greathead. There are many others, which Welsh scholars may probably be able to refer to a Celtic origin. The inquiry deserves their attention, as it may throw much light on early English history.

Flaskettus.—Pelum.—These words often occur in the Wardrobe Book of Edward I. (Liber quotidianus contrarotulatoris anno regis Ed. I. Vices. Oct.) The word *flaskettus* is left unexplained by the editor. It is the Welsh *fflasged*, "a vessel made of straw or wicker-work, a basket." It is sometimes used in this sense, and at others with the meaning of "a covering of net or lattice-

[1] As Ælfgar, a bishop of Lichfield, was surnamed Se Gyldena, the *golden*, perhaps from his munificence.—*Kemble*, p. 13.

work;" as in the items paid to Richard de Haveringe for a horse purchased for the king,—"uno *flasketto* empto pro eodem equo cooperiendo." The word is still retained in the Lancashire dialect, in which *flasket* means a kind of shallow basket.

Pelum is used in the sense of *castle* or *stronghold.* The following entry shows that Edward I. built a castle at Dumfries,—"De Henrico de Braundeston de denariis restitutis per eundem, de denariis quos receperat super vadiis fossatorum operancium circa *pelum* de Dumfries pro defectibus eorundem 3s. 11d."—(p. 6.) The editor quotes from Fordun,—"Edward I. built a castle at Linlithgow, which in English is called a *Pele.*" The word is the Celtic *pill*, which Davies translates "castrum, propugnaculum." It is still used in the Isle of Man, and is found in the Pile of Fouldray, and other names of places.

Hobelarii.—"Comp' magri R. de Abindon de municione castrorum Carlioli et Laghmaban una cum vadiis Luce de Cornub', Egidii de Shawe et aliorum scut' cum equis discoopertis qui dicuntur *Hobelarii.*"—(*Wardrobe Book*, &c.) This word is derived from the Celtic *hobelu* (subsaltare, subsilire,—Davies' *Welsh Dictionary*), which is the origin also of our English words "to hobble," and "hobby." The horsemen employed in this border warfare (*temp.* Edward I.) used a small ambling pony (whence the name *Hobelarii*, "hobblers"), very similar, probably, to the galloways of the present day.

Capull.—In the ballad of "Robin Hood and Guy of Gisborne," (Percy's *Reliques*,) we find the expression *capull-hyde*, or horse-hide. Of the formidable Sir Guy it is said,—

> "A sword and a dagger he wore at his side,
> Of many a man the bane,
> And he was clad in his *capull-hyde.*
> Topp and tail and mayne."

And again,—

> "Yonder I hear Sir Guye's horn blowe,
> Itt blowes soe well in tyde,

And yonder comes that wightye yeoman,
Cladd in his *capull-hyde.*"

It is also used by Chaucer in the "Reeve's Tale," where Johan, the monk, says to his brother Aleyn, with reference to their horse that had escaped :—

"By Godde's hart! he sal nat scape us bathe
Why nad thou put the *capil* in the lathe (barn)?"

This is a Celtic word. Irish,—*capall;* Welsh,—*ceffyl* (horse); Latin,—*caballus.* It is more nearly related to the Irish than to the Welsh form of the word, and gives evidence, to some degree, that the Celtic tribes in England were more nearly related to the elder than to the younger branch of the Celtic stock. In the Craven country, the word (still used by the country people) is *kevill,* or *kephyll,* a form which is purely Welsh. It is possible that the race of the Cymry, which, descending through Cumberland, invaded the Gaël, and pressed them on to the west, may have colonized that part of Yorkshire.

Kendel.—In the Appendix to Wilbraham's *Glossary of Cheshire Words,* it is said, that, "in the old terms enumerated by Lady Juliana Barnes, and others, a litter of cats is called a *kendel* of cats." The word *kendel* is still used in the North of England in the sense of bringing forth, and is chiefly applied to animals. Skinner admits the word, and derives it from the Anglo-Saxon *cennan,* to produce, to bring forth. The words *kindle* and *kendel* are, however, more nearly related to the Welsh *cenedl,* "a family, or stock," and the verb *cenedlu,* "to generate."

In this sense,—to generate, to produce,—*kindel* is used by Laurence Minot, a northern poet, of the time of Edward III:—

"Whare er ye, Skottes of Saint-Johnes-toune?
The boste of your baner es betin all doune;
When ye bosting will bede, Sir Edward es boune
For to *kindel* you care, and crak youre crowne:
He has crakked youre croune, wele worth the while;
Schame bityde the Skottes, for thai er full of gile."

Greece, Grise,—The first form of this word occurs in

an allegorical poem, written by Stephen Hawes, a poet of great repute in the time of Henry VII., though now almost forgotten. The poem is called "The Historie of Graund Amoure and La belle Pucel." In describing the tower of Doctrine, he writes:—

"The toure was great, of marvellous wydnes,
To whych ther was no way to passe but one,
Into the toure for to have an intres
A *grece* there was, ychesyld all of stone,
Out of the rock, on whyche men did gone
Up to the toure, and in likewise dyd I
Wyth bothe the gray houndes in my company."

Shakspere has two forms of the word,—*grise*, and *grize*, —the difference arising only from the uncertain spelling of his age. In Twelfth Night (act iii. sc. 1), Viola says to Olivia,—

"I pity you.
Olivia—That's a degree to love.
Viola—No, not a *grise;* for 'tis a vulgar proof
That very oft we pity enemies."

In the Timon of Athens the poet makes Timon say sarcastically,—

"Every *grize* of fortune
Is smoothed by that below: the learned pate
Ducks to the golden fool."—*Act* iv. *sc.* 3.

It is also used by Wicliffe in his translation of the New Testament:—

"And whanne poul (Paul) cam to the *grees*, it bifel that he was borun of knyghtis for strengthe of the peple, for the multitude of peple suyde him and criede, take hym awei.—*Dedis* (*Acts*) xxi.

The word is still used by the lower classes in Lancashire in the same sense. This word is the Celtic *gris*, a "step," or "stair," and is probably related to the Latin *gressus.*

Imp.—This word is used by Shakspere, both as a verb and a noun. In the History of King Richard II., Northumberland, addressing the Lords Ross and Willoughby, says,—

"If then we shall shake off our slavish yoke,
Imp out our drooping country's broken wing."

The editors of Shakspere explain this correctly to mean, "to engraft or insert," and tell us, that to *imp* a hawk was artificially to supply such wing feathers as were dropped, or were forced out by accident. It is the Celtic *impio*, "to engraft," from *imp*, "a slip or scion." The application of the word to mean a boy, or young man, was an easy transition.[2] In Love's Labour's Lost (act i. sc. 2), Armado calls Moth a "dear *imp*." Mr. Douce, in his remarks on this passage (p. 131), says, that "this word was often, as in the present instance, used to *pages*. Thus Urquhart, in his *Discovery of a Jewel*, &c. (p. 133), calls a person of this description a 'hopeful youth and tender *imp* of great expectation.'"[3] In the North of England, and probably in other parts, the word is still used with the same meaning. In Lancashire, however, it is not used as a term of endearment, but the contrary; and the verb signifies "to rob," "to deprive of,"—another evident derivation from the original meaning of taking a slip and engrafting.

There are many other words used by our great dramatist which have given much trouble to his commentators, and called forth a large amount of learned guessing, for which an easy explanation may be drawn from Celtic sources. The following are instances:—

Braid.—In All's Well that Ends Well, Diana says, that

"Since Frenchman are so *braid*
Marry that will, I live and die a maid."

Mr. Knight tells his readers, in a note on this passage, that Mr. Steevens supposes this word to mean "crafty," and that Horne Tooke suggested the "curious notion"

[2] So Gaelic, *gallau*, a branch, and, secondarily, a youth; *ogau*, a branch or twig, a young man.

[3] "The king (Edw. III.) returned into England (after the conquest of the Spanish fleet, A.D. 1350) with victory and triumph; the king preferred there eighty noble *ympes* to the order of knighthood, greatly bewayling the loss of one, to wit, syr Richard Goldesborough, knight."—*Stow's Annals*, 1592, p. 385.

that the word means *brayed*,—as a fool in a mortar; while Mr. Richardson, in his *Dictionary*, interprets it to mean "violent." But it is evident that Diana is bringing the old accusation,—"men are deceivers ever,"—for she says,—

> "My mother told me just how he would woo,
> As if she sat in his heart; she says, all men
> Have the like oaths."

The meaning of "deceitful," "treacherous," therefore, is that which bests suits the tenor of the whole passage, and this is doubtless the meaning of the word *braid*, from the Celtic *brad* (treachery, perfidy), *bradu* (to deal treacherously). It is true that in the Anglo-Saxon we have, according to Bosworth, *bréd*, which he translates "deceit," and refers to *brædo*, (1) breadth; (2) that which is spread, a table, rumour, falsehood; but the Anglo-Saxon, as it has come down to us, is compounded of a Teutonic base, with a large addition of Danish and Celtic words, and in this instance it is probable that the secondary meaning has glided in from the Celtic *brad*.

Caddis-garter.—King Henry IV., part I. act ii. sc. 4.

Prince Henry.—"Wilt thou rob this leathern jerkin, crystal button, nott-pated, agate-ring, puke-stocking, *caddis-garter*, smooth-tongue, Spanish-pouch.

Francis.—Oh! Lord, Sir, what do you mean?"

The editors of Shakspere inform us that *caddis-garter* means a garter of ferret, which was a kind of narrow tape, but they do not explain the origin or the meaning of the word *caddis*. It is doubtless the Welsh *cadas*, which Dr. Pughe affirms to be "a kind of stuff or cloth," but which he translates in the passages he quotes in connexion with the word, "fine cloth," or "brocade." Mr. Spurrell translates it simply "brocade." It is evident, from the other terms in the passage, that it meant something of a gay or showy kind, and if explained as "brocade-garter," the expression would suit well with the other parts of the description.

Bollen.—In the Rape of Lucrece, this word occurs in

the description of the painting on which Lucretia gazed, while waiting for her husband's return,—

"Here one, being throng'd, bears back, all *boll'n* and red,
Another smother'd, seems to pelt and swear."

Here we have another instance of a word having a representative in the Anglo-Saxon, though the root is undoubtedly Celtic. Anglo-Saxon,—*bolla* (a round vessel, a bowl); Welsh—*bòl* (paunch, belly); *bolio* (to fill the belly, to gorge); *bolawd* (a rotundity); and hence the English verb, to boll, to swell out, to form a swollen or mature seed-vessel. In this last sense it is used in our authorized version of the Bible,—"And the flax and the barley was smitten, for the barley was in the ear, and the flax was *bolled.*"—*Exodus*, ix. 31. The word *pelt* though probably derived immediately from the French *peloter*, is also, as very many other words in the French language, of Celtic origin. It is the Welsh *peled* (a ball, a bullet); *peledu* (to throw a ball); and is here used in the derived sense of "casting forth words," or "uttering hasty exclamations."

Esil, Eysell.—Hamlet says, in his madness, to Laertes,—

"Woul't weep? woul't fight? woul't tear thyself?
Woul't drink up *Esil?* eat a crocodile?"—*Act* i. *sc.* 2.

This word has, of old, much perplexed commentators, and Steevens proposed to alter it into "Weisel," the name of a river that falls into the Baltic. Mr. Knight is aware that the word was formerly used in the sense of "verjuice," or "vinegar," but is inclined to think that the river "Yssel," in Holland, is meant. Many reasons might be urged against this opinion; but my object at present is merely to show that, if the meaning of "verjuice" be adopted, the word may be referred, probably, to the Celtic *aesel*, though Bosworth admits, in his *Anglo-Saxon Dictionary*, "aisil," "esile," in this sense, on the authority of Somner and Lye. In all probability it is a Celtic word. Besides the passage in Hamlet, Shakspere uses the word in one of his sonnets,—

"Like a willing patient,
I will drink potions of *eysell.*"

The word is also used by Bishop Jewel, in his controversy with Harding, and is written by him *esel.*

Brach.—According to Dr. Whittaker (*History of Manchester*), this is an Irish word, and signifies simply a hound. It is very probable that it was the name of a brindled or spotted hound, from the Celtic root *brech* (spotted, brindled), and was therefore suitable to be a lady's dog, from its beauty. It was evidently a household favourite, from the words of the fool to King Lear:—"Truth's a dog must to kennel; he must be whipped out, when the lady *brach* may stand by the fire and stink." —*Act* i. *sc.* 4. Shakspere would seem to have known that this species of hound was of a Celtic breed, for he makes Hotspur say,—

"I had rather hear Lady, my *brach*, howl in Irish."

In fact the ancient Britons, being devoted to the chase, had many kinds of dogs used in hunting, which were carried by the Romans to the continent, and were highly lauded, both in prose and verse. One favourite kind was evidently spotted, and this mark of beauty would appear, from Gratius, to have been sometimes imitated by artificial means,—

"Pictam maculâ Vertraham dilige falsâ,
Ocyor affectu mentis pennâque cucurrit."

The hound of this native breed was preserved in Lancashire till the last century. It is now, I believe, extinct; but an engraving of one may be seen in Whittaker's *History of Manchester*, octavo edition, vol. ii. It was a noble animal, with large, irregular spots, and was used for the chase. Mr. Knight says, on the authority of Blount, that the *brach* was a female harrier; but Shakspere evidently uses the word as descriptive of a species, rather than of sex,—

"Mastiff, grey-hound, mongrel grim,
Hound or spaniel, *brach* or lym."—*Lear*, act iii. sc. 6.

And the French *braque*, derived from the same root, is the name of a kind of setter, or pointer, without reference to sex.

Latch'd.—In the Midsummer Night's Dream (act iii. sc. 2), Oberon says to Puck,—

> "This falls out better than I could devise,
> But hast thou yet *latch'd* the Athenian's eyes
> With the love-juice, as I did bid thee do?"

Mr. Knight explains this word in a note, "latch'd, lick'd o'er, according to Hanmer." It may be derived from the old French, *lecher*, but with equal probability from the Welsh *llachio*, "to lick." To latch is also used by Shakspere, in the sense of "to lay hold of," "to grasp," and when thus used, it is from the Anglo-Saxon *læccan*, "to seize."

Safe.—There is a passage in Macbeth (act i. sc. 4), in which this word occurs, that has not yet been well explained. Macbeth says, with hypocritical homage, to Duncan,—

> "Our duties
> Are to your throne and state, children and servants,
> Which do but what they should, by doing everything
> *Safe* toward your love and honour."

I give Mr. Knight's note on this passage. "Sir William Blackstone interprets the word *safe* as *saved*, conceiving that the whole speech is an allusion to feudal homage. 'The oath of allegiance, or *liege homage*, to the king, was absolute, and without any exception; but *simple homage*, when done to a subject for lands holden of him, was always with a *saving* of the allegiance (the *love* and *honour*) due to the sovereign.' According to this interpretation, then, Macbeth only professes a qualified homage to the king's throne and state, as if the king's love and honour were something higher than his power and dignity. We cannot understand this. Surely it is easier to receive the words in their plain acceptation. Our duties are called upon to do everything which they can do *safely*, as regards the love and honour we bear you." But it may be ques-

tioned, whether this latter interpretation is either more intelligible, or more appropriate, than the former. It appears to make the duties which Macbeth owed to the throne something distinct from the love and honour due to the king, though the intention of the speaker was evidently to put them in strict unison. I will suggest that Shakspere used the word *safe* here in the sense in which it is still used in Lancashire, where it is an equivalent for "certain," "certainly." "He's *safe* to do it," means, in the Lancashire dialect, "he's sure to do it," or, "he will certainly do it." Taking the word in this sense, the meaning of the passage is, "our duties are to your throne and state, children and servants, which do but what they should, by doing everything certainly or truly with regard to your love and honour." In Lancashire, the word is sometimes pronounced *sef*, and, when used in this sense, is connected, I think, with the Welsh *sef*, "certain, true, or truly."

I had marked some other words used, I believe, peculiarly by Shakspere, which may be explained from Celtic sources; as *pick*, in Coriolanus, "as high as I could *pick* my lance," Welsh,—*picio*, "to dart, to fling;" *coystrel* (Pericles, act iv. sc. 6), Welsh,—*costrel*, "a flagon, a bottle;" *puttock* (Cymbeline, act i. sc. 2), Welsh,—*pwt*, "anything short," &c.; but enough has been done to show that there is here a mine which Welsh scholars may work to the great advantage of their English brethren. I pass on to the consideration of some archaic or obsolete words in more general use among our early writers.

Frith.—Professor Leo, of Halle, in his work on Anglo-Saxon names, professes to be unable to explain the word *fyrhthe*, but in a note, appended to a late edition, he acquiesces in Mr. Kemble's opinion, that it is the Welsh *ffridd*, or *ffrith*, "a forest," "a plantation," "a sheep-walk." In another note, he writes,—

"Places are to be met with in Domesday Book, called Defer simply, (written Devre). I agree now with Kemble. The word *defer* is undoubtedly a Celtic word, and connected with the Welsh words, *dyfrau*, "to water;" *dyfredig*, "watered;" *dyfr-*

dir, "wet land;" *dyfr-lan*, "a water brink;" *dyfr-le*, "the bed of a river."

This is important, as showing, by the testimony of Anglo-Saxon scholars, that there is a Celtic element in that language. The word *frith* is found in early English writers, and is used in the Welsh sense of the word. Laurence Minot, *temp.* Edward III., uses it with this meaning:—

> "The duke of Braband, first of all,
> Swore for thing that might bifall,
> That he suld, both day and night,
> Help Sir Edward in his right;
> In town, in feld, in *frith* and fen,
> This swore the duke and all his men."
> *Poem* iii. *Ritson's Edition.*

It is also so used in an allegorical poem, quoted in Warton's *History of English Poetry*. Of Dame *Life* the poet affirms,—

> "As she came by the bankes, the boughes eche one,
> They lowted to that ladye, and layd forth their branches,
> Blossoms and burgens breathed full sweete
> Flowers flourished in the *frith*, where she forth stepped."

Minot also uses another Celtic word, *blin*, which is metamorphosed into a Saxon verb, of the strong form, with a preterite *blan*. His sixth poem is thus headed:—

> "How Edward at Hogges unto land wan,
> And rade thurgh France or ever he *blan*."

And in poem iv. he ends his song in this strain:—

> "This was the bataile that fell in the Swin,
> Where many Normandes made mekill din,
> Well war thai armed up to the chin,
> Bot God and Sir Edward gert (made) thaire boste *blin*.
> Thus *blinned* thaire boste, als we wele ken,
> God assoyle thaire sawls! sais all Amen."

This is the Welsh *blin*, "weary;" *blino*, "to tire," "to grow weary;" and hence, "to cease," "to stop."

While speaking of poets of this age, I will add that the author of the *Vision of Pierce Plowman* uses the word *bawdy*, not in the sense of "licentious," or "ribald," but in the strict Celtic meaning of the word, "dirty, "filthy;" Welsh,—*baw*, "dirty," *bawedi*, "filthiness." The word occurs in the description of Covetise or Covetousness:—

"And thanne cam Covetise . . . .
With an hood on his hede, and a lowsy hatte above,
And in a taunie tabard, of twelve wynter age,
Alto toryn and *baudy*, and full of *lwys* (lice) creeping."

Crowd, *Crowder*.—These Celtic words were used in our language down to a comparatively late period. They signify respectively "fiddle" and "fiddler." Baxter, in his *Glossarium Antiquitatum Britannicarum*, has a full account of the word, with his usual accompaniment of somewhat fanciful etymology:—"Crota Britannorum inventum, nam Venantio Poetæ Crota Britanna dicitur; vulgo hæc Violina appellatur."—(Baxter, *sub voce*.) The word, which signified originally "belly," or "womb," shows that the instrument must have been of a swelling form, like the modern fiddle, of which it was probably the parent. Butler, in his *Hudibras*, uses *crowd* and *fiddle* as synonymous words:—

"Crowdero only kept the field,
Not stirring from the place he held;
For getting up on stump and huckle,
He with the foe began to buckle;
Vowing to be revenged for breach
Of *crowd* and skin upon the wretch,
Sole author of the detriment
He and his *fiddle* underwent."

Hudibras, part I. canto 2.

And again, Ralph says to Hudibras,—

"His *fiddle* is your proper purchase,
Won in the service of the Churches;
And by your doom must be allowed
To be or be no more a *crowd*."

Mr. Halliwell has omitted this word, though he gives it in the compound forms, *crowdy-kit*, "a small fiddle," and *crowdy-mutton*, "a fiddler."

Clutter, *Cluther*, *Clodder*.—The Welsh word *cluder*, "a heap," or "pile," whence *cludeirio*, "to heap together," is the source of these words, which have often been incorrectly explained by our English lexicographers to signify "noise," as if allied to *clatter*. The meaning is that of "a confused heap or assemblage." L'Estrange has the word:—"He saw what a *clutter* there was of pots, pans, and spits." Mr. Carr, in his *Glossary of the Craven Dialect*, quotes from Wilsford on *Natural Secrets*:—"If the ashes on the hearth do *clodder* together of themselves, it is a sign of rain." Chaucer also uses the word in the "Knight's Tale," in describing the fatal wound of Arcyte:—

> "Swelleth the breast of Arcyte, and the sore
> Encresceth at his herte more and more,
> The *clothred* (coagulated) blood, for eny leche-craft,
> Corrumpith, and is in his bouk i-laft."

The word is still used in the dialects of Yorkshire and Lancashire. In Lancashire it is particularly used to express a thick and rapid utterance: a person speaking indistinctly, from too great haste, is said to *clutter* his words. It is also used in Scotland to express a rapid and confused assemblage:—

> "But phiz and crack, upo' the bent
> The Whigs cam on in *cluthers*."
> Davidson's *Seasons* (quoted in Carr).

Braggot, *Braket*.—These words are derived from the Welsh *bragawd*, "the wort of ale and mead fermented together."—(Dr. Pughe.) In the poem of "Gododin," by Aneurin, the word is spelt *bragawt*, ending as in early English writings. It is still retained in the dialects of the North of England, though rapidly becoming obsolete. Chaucer, in the "Miller's Tale," writes:—

> "Hire mouthe was swete as *braket* or the meth,
> Or hord of apples laid in hay or heth."

Halliwell, in his *Dictionary of Archaic and Provincial Words*, quotes from a MS. (Rawl. c. 86):—

> "With strong ale bruen in fattes and in tunnes,
> Pyng, Drangoll and the *braget* fyne."

Kecks, Kex.—The root of this word is the Celtic *cecys*, which is used for any plant of a reedy form, but especially the wild hemlock. "As dry as a *kex*," is still used as a proverb in the northern parts of England. The phrase is found in the poems of Byrom, a Manchester poet of the last century. Shakspere, in his History of Henry V., writes:—

> "The even mead, that erst brought sweetly forth
> The freckled cowslip, burnet and green clover
> Wanting the scythe, all uncorrected, rank,
> Conceives by idleness, and nothing teems
> But hateful docks, rough thistles, *kecksies*, burs.
> *Henry V.*, act v. sc. 2.

Sylvester also has the word in his translation of *Du Bartas:*—

> "Kindles the reed, and then that hollow *kix*
> First fires the small and then the greater sticks."
> Quoted in Carr's *Glossary, sub voce.*

Cotgrave makes it synonymous with elder,—"Canon de suls, a *kex* or elder sticke." This is not, however, the usual signification, which is rather of weeds with hollow stems, than of trees or shrubs.

Tarre, or *Terry*.—I find this word in Wilbraham's *Glossary of Cheshire Words*. This gentleman adds:—"It is a good old word, used by Wicliffe, in his 'Pathwaye to Perfect Knowledg;' and also in a MS. translation of the Psalms, by Wicliffe, *penes me*,—'they have *terrid* thee to ire.'" The word signifies "to push on," "to incite." It is used by Shakspere. In the tragedy of King John, Arthur pleads with Hubert:—

> "And like a dog that is compelled to fight,
> Snatch at his master that doth *tarre* him on,
> All things that you should use to do me wrong
> Deny their office."—*Act* iv. *sc.* 1.

In the play of Hamlet, Rosencrantz says to the prince:—

> "Faith! there has been much to do both sides, and the nation holds it no sin to *tarre* them to controversy."—*Act* ii. *sc.* 2, *Knight's Edition.*

This word has been derived from the Anglo-Saxon

tirian, *tyrgan*, "to vex," "irritate," "exasperate," and this derivation is not without ground for its support; but the Celtic *taraw*, "to smite," "to push," from *tarw*, "a bull," Latin,—*taurus*, may also advance its claims; for, in the instance adduced, the meaning is evidently rather to push on, than to vex or irritate. When a dog is said to be *tarred* on to fight, the meaning we should attach to the word would be that of pushing on, or inciting. The signification "to vex," "to provoke," given by Bosworth to the Anglo-Saxon word, does not seem so germane to the subject, though since the two ideas easily flow into one another, it is possible that the two words may have a common root.

Lob.—This word, which is also used by Shakspere, is unquestionably of Celtic origin. It is the Welsh *llob*, "a lump," "a dull fellow," "a blockhead." In the Midsummer Night's Dream (act ii. sc. 1), Fairy says to Puck (who may also claim a Celtic origin, from *pwci*, "hobgoblin"):—

> "Farewell thou *lob* of spirits, I'll be gone,
> Our queen and all her elves come here anon."

Halliwell quotes from Stanihurst (p. 17) "a blunt countrie *lob*." The word still exists among us in the forms of *looby*, *lubbard*, and in the sailors' pet phrase, a *landlubber*.

Tackle, *Takel.*—This word occurs in Chaucer in the description of the "Yonge Squier," with the meaning of "arms," or "accoutrements:"—

> "And he was cladde in cote and hode of grene,
> A shefe of peacock arwes bright and kene
> Under his belt he bare full thriftily,
> Wel coude he dress his *takel* yemanly,
> His arwes drooped not with fetheres lowe,
> And in his hand he bare a mighty bowe."

This is the primitive meaning of the Celtic *tacl* "armour," "accoutrements," "arrows," though it was also used in the sense of "tools," "implements," "furniture," in which sense it is still found in the *tackling* of a vessel. In the

North of England, a man's tools are still called his *tackle*. Butler, in his *Hudibras*, uses the word in this sense:—

> "This said, she to her *tackle* fell,
> And on the knight let fall a peal
> Of blows so fierce, and pressed so home,
> That he retired."—*Part* i. *canto* 3.

Halliwell, *sub voce*, quotes from Harrison (p. 115) the phrase, "to stand to our *tackling*," and from the *Promptorium Parvulorum* (1440), "*tacle*, or wepene, armamentum." This word, which, like *dumps*, *neave*, *imp*, and many others, was once in general use as an acknowledged term, has now degenerated into a provincialism, and is rarely used, except jocosely, or in a low sense.

Bugs, *Bug-a-boo*, *Bugle-bow*, *Boggart*.—These words, which, in past time, have often perplexed commentators, and have given rise to some curious etymologies, are from the Celtic *bwg* (boog), *bw* (boo),—signifying primarily a "ghost," or "hobgoblin," and thence any object of terror,—and *bwgwl*, "terrifying."—(See *Transactions*, i. p. 174.) Mr. Douce, in his *Illustrations of Shakspere*, quotes a curious passage from Matthew's Bible, Psalm xci. 5:—"Thou shalt not nede to be afraied for any *bugs* by night." In our authorized version:—"Thou shalt not be afraid for the *terror* by night." In the Taming of the Shrew, Petruchio says,—

> "And do you tell me of a woman's tongue,
> That gives not half so great a blow to hear
> As will a chesnut in a farmer's fire?
> Tush! tush! fear boys with *bugs*."—*Act* i. *sc.* 2.

In Cymbeline (act v. sc. 4), Posthumus, giving an account of the defeat of the Britons, says,—

> " . . . ten, chased by one
> Are now each man the slaughter-man of twenty.
> Those that would die or ere resist are grown
> The mortal *bugs* o' the field."

"Warwick was a *bug* that fear'd us all."—*Henry VI.*, part III. act v. sc. 2.

Massinger also has the word in his New Way to Pay Old Debts. Marrall says, (act iii. sc. 2), "No *bug* words,

sir," meaning "no threatening words." It is still retained in the word *boggle*, "to hesitate," "to be afraid." Granvill says, "We *boggle* at every unusual appearance;" and in the Lancashire dialect *boggle* and *boggart* are found; the former signifying "to be afraid," or "to do anything imperfectly through fear," and the latter, a "sprite," a "hobgoblin."

Arval, Arvel, Arwel.—This word, which was till lately used in the northern dialects to express the peculiar kind of bread or cake given at funerals, is undoubtedly from the Celtic *arwyl*, "a burial." This word signifies, properly, mourning over the dead, or holding a *wake*, for the verb *arwylo* means "to mourn," from *ar*, "at," or "upon," and *wylo*, "to weep," "to wail," of which latter word it is most probably the parent. Grose has *arvel*, "a funeral." Dr. Whittaker, in his *History of Lonsdale* (quoted by Carr, *sub voce*), says that the word is of unquestionable antiquity, but that he had sought for it in vain in every Etymologicon to which he had access. Mr. Douce has referred the origin of the word to some lost Teutonic term, that indicated a funeral pile, on which the body was burned, in times of paganism. (*Illustrations of Shakspere*, p. 439.) It is, however, purely Celtic in its origin; and, from the widely distant countries in which it is found, it shows how extensive the domain of the Celtic tongues was in old time. It still exists in Denmark; and, by the Danish antiquaries, has been derived from *erfe*, "heir," and *öl*, "ale," as if the *arvil feast* were an acknowledgment of the heir by the persons assembled at the funeral. It exists in France, or was at least in use in comparatively modern times, for Boxhornius has the word *arwyl* in his *Origines Gallicæ*, with the correct meaning, *exsequiæ*. It is now almost obsolete in our own country, but it remains in the books of our antiquaries, as a relic of a language once spoken throughout the whole of England, and of which the present English language bears very evident marks.

GENERAL LITERATURE.

A FEW OBSERVATIONS ON CERTAIN VERY ANCIENT TRADITIONS AMONG CERTAIN PRIMITIVE NATIONS.

In reading the second volume of the Life of the late lamented and very accomplished Carnhuanawc, I came upon a striking passage contained in a letter written by him in the year 1840, to the lady who has ably written his life, and edited his literary remains. She had requested him to give her all the information he could command respecting druidism. His answer, after professing his own difficulties, and almost total ignorance of the subject, thus proceeds:—

"I ought to inform you there is one person living who professes to be a Druid, and to have received the secret of the order from his father and others, and he is Mr. Taliessin Williams, of Merthyr Tydfil, son of Iolo Morganwg, and he is the only one of the order now surviving. He is as secret and mysterious as Abaris himself could have been, if Abaris was a Druid. All that he will say is, that Davies and all the rest knew nothing about the matter, and he says that he himself was, for twenty years, under a sort of druidical training with his father, and that the system is of so sublime and intellectual a nature, that unless he can find some one qualified in such a way as to be a worthy member of the order, the secret shall die with himself. Of course in such a case it is impossible to form an opinion. Sometimes I have been able to discover, in conversation, a tendency to approve of the doctrine of metempsychosis. But as far as my own experience goes, I assure you I have not been able to form the most distant idea of ancient druidism from anything that he may have said. I will confess that he has now and then staggered me a good deal, by referring to some ancient bardic lines, when I have doubted the antiquity of his system. For instance, this /|\, which they say contains the elements of the bardic alphabet, as there is no letter in that alphabet that is not formed of one or more of these lines; and also that all the ancient European alphabets may be resolved into these elements, the round strokes being later addi-

tions for the facility of writing with a pen; whereas the Coelbren letters were cut on sticks, and therefore the horizontal and round letters would not do, as the grain of the wood did not admit of it. . . . . In accordance with this elementary system of three lines /|\, they have a story about its being revealed to some one in a vision of three rays of light, and announced by three shouts, or voices. Now all this I thought to be the mere production of the leisure hours of old Iolo Morganwg, or some other person, in modern times; but one day, by accident, I happened upon an ancient englyn, in the *Myfyrian Archaiology*, attributed to Gwenddydd, the sister of Merlin Silvestris, in which it is said, that on some future time, when some events shall take place, which I do not understand, then happy the mouth that shall utter three words of the old original language,—

'Gwyn ei fyd y geneu yn rhwydd gyfeistrin,
A lefaro trigeir o'r heniaith Gysevin,'

when Ab Iolo said, 'there, that's druidism;' and he directed my attention to so many expressions bearing upon the same subject, that I was completely mystified, and was obliged to acknowledge there appeared to be something handed down in these poems in concealed meanings, and which could not be made out by ordinary readers."

It is much to be regretted that Mr. Price did not register the passages in the works of the ancient bards, which the hints thrown out by Ab Iolo enabled him to understand, as conveying an esoteric as well as an exoteric doctrine. We may well imagine that enough to rouse the desire to know more was communicated by the Druid, although he could not reveal the system which he professed to know, to one who was not willing to accept the revelations upon the same conditions upon which they were to be traditionally handed down from teacher to disciple. These conditions were, that the disciple should previously bind himself, by the most awful oaths and imprecations,[1] not to communicate, except with the traditionary observances, the knowledge thus confidentially imparted. Now Mr. Price was too good a Christian to submit to any such unlawful bonds; consequently Mr. Taliessin

[1] It is but fair to state that Myfyr Morganwg emphatically denies that any such oaths are imposed upon the initiated. See his first letter in reply to Stephens, *apud Seren Gomer*.—Ed. Camb. Jour.

Williams, whom paternal authority and a long course of education had released from all similar scruples, was as conscientiously bound to respect the oath which he had freely and willingly taken. The druidical succession has not, however, perished with Ab Iolo; and many individuals of the present day profess publicly that they have been duly initiated, and are in full possession of all the druidical doctrines held under the sanction of the bardic chair of Glamorgan. And it must be confessed that these self-named *illuminati* justly complain that they are vilified, reviled, and calumniated, merely because, from a conscientious observance of their oaths, the awful rhydyngiad, they refuse to communicate to the profane the deposit which can be handed over to the initiated alone.

I, however, who neither calumniate the order, nor am yet willing to submit to their conditional self-imprecations, must either remain in ignorance of their secrets, or discover some more legitimate mode of acquiring the withholden knowledge. And I now proceed to make my first attempt. When Mr. Sharon Turner was preparing his triumphant vindication of the Ancient British Poems, published in the first volume of the *Myfyrian Archaiology*, he was principally furnished with materials by Iolo Morganwg, and Dr. Owen Pugh. Instructed by them, he makes the following statement:—

"Among the Welsh remains is a manuscript of poetical Triads. It has been intitled 'Barddas,' or the book of bardism, or Cyfrinach Beirdd Ynys Prydain, that is, the secret craft of the bards of the Island of Britain."

"The Triads," adds Mr. Turner, "were collected together at different periods;" and then in a note subjoins,

"That the reader may have some idea of the work which I am going to quote, I think it right to insert some extracts from its prefaces, with which Mr. Owen has favoured me. The book was last transcribed and revised by Edward Dafydd, who died 1690. His original manuscript is yet extant in the library of Llanharan, in Glamorganshire, now the property of Mr. Turberville. The collection was made before him, by Llywelyn Sion, who flourished in 1580, and died in 1616."

In another note Mr. Turner states:—

"The book of bardism containing these tenets (namely, the whole doctrine of the metempsychosis) has not yet been printed; I believe it will appear in the fourth volume of the *Welsh Archaiology*. But copious extracts from it may be found at the end of the second volume of Mr. Edward Williams' Poems, with translations."

Now the extraordinary fact is, that Mr. Edward Williams (Iolo Morganwg) lived to publish an edition of this manuscript under only one of its names, "Cyfrinach y Beirdd," a very well written system of poetics, both in form and substance; and which no one, but a man of genius and of great Celtic scholarship, could have possibly composed. It contains an account of the revelation of the three primary lines, with the three voices, to a great chief named Enigan, with the declaration that they were to be considered as the primary constituents of written language. But the secret doctrines of the supposed druidical philosophy have no place in Iolo's published work, although Dr. Owen Pugh professed to have drawn and translated them for the use of Mr. Turner from the same work when in manuscript.

I ought to add that the prefaces by different persons, and furnished by Dr. Pugh to Mr. Turner, differ not from the same prefaces as published by Iolo Morganwg, and have not the slightest allusion to any philosophical doctrines; but state that the great object of the composers of the work was to search out and establish anew the old order and regulation of the art of song and its relations, and as to the privileges and customs of the bards of the Isle of Britain.

"Its authors, teachers, and judges, who sanctioned the system and code, were the Druids and bards, after they had come to the faith in Christ."

This, therefore, was not the source from which Dr. Owen Pugh drew the druidical doctrines made public by Sharon Turner. But we find in his *Dictionary* certain quotations from a work which he calls "Barddas," which

exhibit doctrines redolent of extreme antiquity, and commemorative of philosophic systems, which the peasants of Glamorgan, comparatively illiterate, could never have extemporized. At present I shall confine myself to a single quotation, inserted under the word "Nev," and give both the original and a literal English translation:—

"Pump tywarchen y sydd; sef daiar, dwr, tan, awyr, a 'r Nef, ac o'r pedair cyntaf pob defnydd difywyd; ac o'r nev Duw, a phob Bywyd, a Bywydwal; ac o ymgyd y pump hyn pob peth, ai bywydawl ai ammywydawl y bo."—*Barddas.*

Translation:—

Five constituents there are, earth, water, fire, air, and the Nef; and out of the first four, every material void of life; and out of the Nef, God, and every life and living (thing); and from the mutual union of these five, everything, whether it be animate or inanimate.

I may as well confess that I had long been expecting the publication of the work which Dr. Owen Pugh had thus quoted, and that my disappointment was great on reading the work, which Iolo, after a long delay, had at last published, and finding that there was no such passage in it, nothing even like it, and that the editor passed over the whole subject in profound silence.

At a later period I had an opportunity of examining all the manuscripts which both Iolo and his son Taliessin left behind them, and can safely say that among them there was not a trace of either a book called "Barddas," or of the passages which Dr. O. Pugh quoted as from it. I am, therefore, compelled to conclude that in them we have genuine fragments of a secret philosophy, which, having accidentally seen the light, were left without sanction, and without any legitimate authority. As such I accept them.

In other parts of Europe we must go far back in time before we can find any proof of a belief in the existence of more than the commonly received four elements, and even when we discover this, it will not in any degree harmonize with the system described in the supposed

quotation from "Barddas." This can be proved from comparing two passages from Aristotle. The first is as follows:—

"Therefore a person reasoning from all these things might be brought to believe that there exists, in addition to the bodies present here and around us, some other one, separated from us, and having a more valuable nature in proportion as it is further removed from our sphere."

The second passage, taken also from his book "About the Heavens," reiterates the same doctrine, and brings the word αιθηρ as a proof that his conclusion was confirmed by the authority of preceding ages. His words are:—

"But even the name appears to have been handed down to the present age from those of old who held on the subject the same opinion as I do. For not once, or twice, but an infinite number of times, ought we to think that the same knowledge has reached mankind. Therefore, as if the first body was something different beyond earth, fire, air, and water, they named it 'αιθερα,' giving it this name from 'αει θεειν,' from its eternal circular motion in the uppermost region."

But the succeeding philosophers of the material school did not accept Aristotle's doctrines; they preferred to follow the example of Anaxagoras, "who had abusively treated the word αιθερα, and confounded it with fire," and finally made the empyrean the supreme God, in the language of Eunius:—

"Adspice hoc sublime candens quem invocant omnes Jovem."

In Strabo we have a short summary of the main doctrines held by the ancient philosophers of India, as recorded by Megasthenes, a trustworthy author, well acquainted with the subject. They held that the universe was subject to genesis and destruction, and that it was sphere-shaped; and that the God who forms and administers it has pervaded it through its whole extent; that the principles of the universe are different; water, for instance, is the first principle of the fabrication of the world (query, our globe?); that, in addition to the elements, there is a certain fifth nature, of which the

heaven and stars are composed. . . . . They also interweave myths, like Plato, concerning the soul's immortality, and the judgments in Hades.

Had Megasthenes reported that the fifth element was the principle of life, as well as of the heavens and the stars, the harmony of the Indian system would have been complete. Even as it is, the similarity is too great to allow the supposition that they could have a different origin.

The Hon. and Rev. Algernon Herbert, as we know, in that strange and fanciful work named *An Essay on the Neo-druidic Heresy*, was strongly impressed with an opinion that some connexion had existed of old between India and Britain:—

"Other considerations," he states, "induce me to believe that such was the case, and even to suspect that this island may once have received a visit from some Bramins, and that they may have beheld the famous Stonehenge—probably within some thirty or forty years after its completion."

If so, they must have seen it at some time long anterior to the common historical era.

The sincere writer who now advocates the reality of the valuable cyfrinion, known to himself and brethren, labours hard to prove the existence of the same connexion; but, as his bonds do not allow him to reveal them to the uninitiated, he maintains the contest with his right hand tied up, or rather fails to convince, as no satisfactory explanation can be given which is not conveyed in words of sincerity and truth.

But we have great light thrown upon the quotation supposed to be taken from "Barddas" by a reference to the Egyptian mythology, and I make no apology for the following long passage, taken from the *Materia Hieroglyphica* of Sir Gardener Wilkinson, p. 1:—

"So little has been faithfully recorded, and, indeed, so little was known by ancient authors of the deities of Egpyt, that we cannot place much confidence in the vague accounts given by them. Admitting that the general division is correct, namely, eight principal deities, from whom were born twelve others, and

from these again the remaining minor divinities, I proceed to point out the names of those that have been ascertained, beginning with the eight great gods.

"KNEF, NEF.

"The first of these is Knef, or Nef, the deity of Elephantine and the Thebaid. The sons of Ham had taught their descendants, the early inhabitants of this country, the true worship of one spiritual and eternal Being, who had alone disposed the order of the universe, divided the light from the darkness, and ordained the creation of mankind. But the Egyptians in process of time forsook the purer ideas of a single Deity, and admitted his attributes into a participation of that homage which was due to the Divinity himself. Kneph, or, more properly speaking, Neph, or Nef, was retained as the idea of the spirit of God."

And we learn from Plutarch that the inhabitants of the Thebais worship their god, Kneph, alone, whom they look upon as without a beginning, and also without end. All other deities, or *quasi* deities, must have been regarded as, partly at least, emanations from this spiritual and everlasting divinity.

But this also is the doctrine embodied in the quotation, that from Nef came God, and every thing having life.

The worship paid by the Egyptians, not only to qualities, emanations, and abstract virtues of the one God, but also to animals, from the highest to the lowest, from the most useful to the most noxious, and to vegetables of all kinds, must have been grounded on this principle, and could never have been justified, as the defenders of such corruptions have often asserted, on the advantages derived to man from such productions.

I refer to my *Gomer* for a proof of the extent to which Nef and its derivatives entered into the religious systems of the ancient Gauls and Britons. This of itself proves the existence of a very early connexion between these nations and Egypt, and if with Egypt, with the whole ancient civilized world. And here I terminate, for the present, my explanation of the ancient doctrine upon this point.

I may, however, before I conclude, state that, in the three volumes of the *Myfyrian Antiquities*, there are

numerous allusions, not only to the secret doctrines of the ancient Druids while yet heathens, but also ample expositions of the faith, morals, and ecclesiastical principles which the Cymry, when converted to the faith in Christ, adopted as their Christian institutes. These are especially to be found in the third volume, containing the collection called "Doethineb y Cymry," the wisdom of the Cymry, and which is ascribed principally to St. Catog, and to a bard called Glas-y-gader. In my next communication I propose to return to the subject, and illustrate at some length the other doctrines contained in the quotations from "Barddas."

I may add that I am certain that they are genuine fragments of ancient lore, and that Dr. Owen Pugh copied them from some written document, which may perhaps be still forthcoming, should the surviving members of the chair of Glamorgan become, through God's grace, true Christians.

J. W., Archdeacon of Cardigan.

THE CLYNNOG VAWR THERMOPYLÆ.—BWLCH MAWR.

The writer's attention has been occasionally directed to the mountain passes contiguous to the pleasant vale of Clynnog Vawr, in Arvon; a few years ago he had the honour of making some remarks thereon, in a Number of the *Archæologia Cambrensis*; since that time some new ideas have occurred to him relative to the subject, from which he would fain submit a few hints to the notice of Cambrian antiquaries, in hopes they may be of some avail towards establishing a doubtful point of history, or elucidating any obscure allusions that may be met with in the works of our early bards.

In order to bring the subject at once into view, I shall introduce a few extracts from ancient records; the first will have reference to Cynon, one of the heroes of the battle of Cattraeth, celebrated in the "Gododin." Cynon is said to be the son of Clydno Eiddin, a renowned chieftain from the north, as the epithet Eiddin would imply, it being the same as Edin, or Edinburgh. Although we have no very ample account of this chief, yet we meet with his name in such connexions as may justify an inference that some tide of affairs brought him to reside on the coast of Clynnog Vawr. The probability of this will increase as we proceed with our inquiry. There is a passage in the "Mabinogi of Math ap Mathonwy" to this effect:—"That Gwydion ap Don, and Llew Llawgyffes, went their way from Dinas Dinlle along the sea-coast up towards Brynaryen, and at the top of Cevn Clydno they equipped themselves with horses, and went towards the Castle of Arianrod."[1] The Castle, or Caer, of Arianrod, is reported to have been swallowed up by the sea; its ancient site occasionally comes to view at low water, not far from Clynnog. Dinas Dinlle is still a palpaple fact, forming a redoubtable cliff on the shore, within a few

[1] Mabinogion, iii. p. 204.

miles of Clynnog, and in the vicinity of Caer Arianrod aforesaid. Brynaryen, or Brynaeran, is even in the parish of Clynnog; Cevn Clydno, however, has unfortunately changed its name, for I can discover no locality now so called; still the path of the two adventurers seems to point in the direction of the Clynnog hills, and this enhances the probability I am contending for.

We find in a poem by Rhisierdyn, a bard who flourished towards the close of the fourteenth century,[2] an allusion made to the burial of one Howel ap Griffith in the church of Clynnog Vawr. This Howel ap Griffith is extolled as a great warrior, and compared to Clydno, in the following quotation:—

"Rygud llew aryfrud llyw eurfro gwingost,
Yng nghongl gwyngor *Beuno*,
Rwyv clotnerth ryvic Clytno,
Rydewr greir rûd derw a grô."

Concealed is the red-armed lion, governor of the golden district of precious wines,
In a corner of Beuno's holy choir,
A valiant chief, daring as Clydno,
Noble relics, preserved in oak, amidst gravel.

I am well aware it is not a necessary conclusion from this that Clydno, to whom the above Howel is compared, was also from Clynnog; still it rather strengthens than weakens the probability. Now for *Cynon*, his son, it is but right that I should state that my attention was drawn more particularly to Cynon and Rhyd Rheon, in consequence of a communication from Mr. Stephens, of Merthyr, upwards of three years ago, in which he conjectured from the following line, in a poem by Gwilym Ddu o Arvon,—

"Neud gweigion Arfon is Rheon ryd."

that the River Rheon must be in the neighbourhood of Clynnog Vawr. After receiving this hint I commenced my

[2] The date more generally assigned to this bard is the interval between 1290 and 1340.

inquiry, the substance of which I here subjoin. Amongst the "Englynion Beddau y Milwyr," we find the following references to the grave of Cynon:—

"Bet gur gwaud urtin,
In uchel titin, in isel gwelitin,
Bet *Cynon* mab *Clytno Idin*."

The grave of the hero of honourable fame, which is in a high hamlet, but in a low bed, is the grave of Kynon, the son of Klydno Eiddin.

Again,—

"Piau y Bet y dann y brin,
Bet gur gwrt yng Kyuiscin,[3]
Bet *Kinon* mab *Clytno Idin*."

Whose is the grave at the foot of the hill? It is the grave of a valiant hero in Kuiscin, the grave of Kinon son of Klytno Eiddin.

The word *Kuiscin* looks like a proper name, from which I should suggest to those who may have access to the old MS. whether it might not have been transcribed Priscin, in that case it would agree well with Prys-cyni, or Priscini, the present name of the assumed ancient seat of Cynon, along the borders of which flows the brook Rheon, where Cynon was buried, according to the following record:—

"Bet Kinon in Reon Rid."

The grave of Kinon is in the ford of Rheon.

The river Rheon still preserves its original name, although considerably altered by means of colloquial contractions and perversions; it is now called Avon Rhyd Beirion, which I have been in the habit of explaining thus:—Aber-Rheon, by contraction became 'Ber-rheon, 'Berion,[4]

[3] In another copy of "Englynion Beddau Milwyr" the above Englyn stands thus:—

"Piau y bedd y dan y bryn
Bed gwr gwrdd Yngcynnisgyn
Bedd Cynon mab Clydno Eiddin."

See, also, Pughe's *Dictionary, sub voce* "Cyfysgyn."

[4] Compare Berriw, for Aber Rhiw, in Montgomeryshire; and Berch, for Aber Erch, in Caernarvonshire.

and by further corruptions, Beirion. This etymology of the word has been approved of by eminent men, some of whom have adopted it in their book references to this locality. The position of the ford where Kynon was buried is at the termination of the mountain declivity, in a low dingle, corresponding precisely to the description given above,—"in uchel titin, in isel gwelitin," and "y bet y dan y brinn." So much for the Bwlch Mawr Pass, in Clynnog Vawr, being the final resting-place of Cynon ab Clydno Eiddin, the great warrior of the sixth century, one of the three ardent lovers, and one of the three wisely-counselling knights of Arthur's court.

"A Chynon . . . . . .
. . . . . .
Mab Clytno, clot hir canaf y ty."

But I seek further honours for this grand defile. In a poem by Llywarch Brydydd to Prince Llewelyn ap Iorwerth, three names of places occur, which, I think, ought to be fixed in this pass, namely, *Coed-anau*, *Dygen Ddyvnant* and *Bron yr Erw*.—(*Vide* Evans' *Specimens of Ancient Poetry*, original, p. 137, translation, p. 35.) The above antiquary states in his notes on the translation, that they were, all three, places unknown; but in his table of *addenda et corrigenda*, at the end of his book, he partly corrects himself, by saying that the first-mentioned place is Coedaneu, near Llanerchymedd, in Anglesey. There certainly is such a place as Coedanna, in Anglesey, but the drift of the poem alluded to would appear rather in favour of its being another Coedaneu, located elsewhere; for it describes Llewelyn and his army "making their way broad through the waves," to arrive at this battle-field. We find from certain passages of history, that, when the Welsh princes transported their hosts over the Menai, from their head-quarters at Aberffraw, to certain points on the Arvonian coast, they had, in some instances, to march up in the direction of this pass.—(*Vide* Wynne's *History*, and others.) At the very

entrance of Bwlch Mawr from the north, there is a place called to this day Coed Yno, or Coed Ano, with, however, a slight colloquial variation in the present pronunciation of it, equivalent to Coed-hyno, Coed-dyno, or Coed-tyno; I will not say that it is a corruption from Coed Cynon, although the similarity of sound, the process of lingual deterioration, and its close proximity to Prys Cynon, or Prys-cyni, would seem to suggest that derivation; but I feel a strong temptation to allege that this is the Coed-anau mentioned in the old poem referred to.

The other place—*Dygen Ddyvnant*—is about a quarter of a mile southward. *Dygen* means a rock; the position of this rock is immediately below Rhyd Rheon, where the course of the river lies through a deep dell, or pit, hence called by the natives, in the vernacular of the present age, Pwll yr hen Vygen, or, corruptly, Pwll yr hen Vegen, the change of *Dd* into *V* being a warrantable and habitual modification, by virtue of a certain orthographical principle of the Welsh language, which admits of the substitution of certain letters for others, in the structure of some words, as marvor, for marwor; tyvod, for tywod; deffol, for dethol; gyrvod, for gwrywod; gorvedd, for gorwedd; gwyrdd, for gwyrv; gwyryddon, for gwyryvon, &c.—(*Vide* Dr. Davies' *Grammar*, p. 200.) Eivionydd was formerly written Eiddionydd; hence Vygen, from Ddygen, &c.

On the last of these names—*Bron yr Erw*—I shall offer no remarks at present, having before treated of it in the *Archæologia Cambrensis*, as already stated; only I would add that, in a part of the district called Bron yr Erw Isaf, an old broken sword was accidentally dug up some years ago by a farmer, whilst erecting a fence on his premises.

I do not insist, of course, on the correctness of these surmises, but merely submit them for examination by learned antiquaries.

EBEN VARDD.

Clynnog Vawr, August, 1855.

PRINCE LLYWELYN'S GRAVE.

Often I promised myself the pleasure, if ever chance would bring me to the vicinity of Llainfair ym Muellt, to pay a visit to the resting-place of our dear "Llywelyn ein Llyw olaf."

Early in August last I found myself one sunny morn at Brecon; and, after examining the different objects of curiosity in that antique place, I turned my face towards Builth (as it is corruptly called by the Saxons), and crossed the country in the direction of Llanfair. Now and then I stopped to talk with the people, and found the inhabitants of that part of the country clinging with great tenacity to the old Cymraeg. I was afraid that that region had been entirely swamped by the English-spoken party; but, on the contrary, the peasants invariably spoke their native tongue with readiness, and, as far as I could judge, they were never accustomed to use anything else as a communicative medium.

The vale of the Wye is very picturesque; the surrounding hills covered thick with wood; the bottom of the valley verdant and green; showing that the alluvial soil is a good friend to the agriculturist. The crops were heavy, and at that time almost ready for the sickle. The river again was magnificent; the calm meandering of this serpent-like Afon is extremely grand. Whilst rolling down, methought that it was actually bewailing some particular friend to liberty and independence. The deep sonorous voice of nature was heard here. I enjoyed the scene, and joined the river in its melancholy wail. And after thus uniting our feelings, I entered more and more into the mysteries of the past, as well as the future. As I was approaching Builth, I thought that even the heavens gloomed. I suspected that even nature had stamped some mark of her dissatisfaction on this part of the country. I remembered that atrocious deed—that mean, heinous, and damnable act—that abominable treachery—namely, the betrayal of Llywelyn, Prince of Wales. It seemed not strange to me that the Gwy is more doleful

than the majority of the Welsh rivers; it is no wonder that even nature frowned on this place. The deed is unexpiated, for freedom suffered; the act is unatoned, for liberty was cast down.

After arriving at the town before mentioned, I had scarcely time to take some refreshments, ere an informant came in to acquaint me that there was a party going presently to see Llywelyn's grave, and that there was room in the carriage for one more. We were immediately on the start, and off we went as fast as we could towards the place where that unpardonable deed was committed by the bloody barbarians who tried to yoke the Cymry as a nation, and bring them down to a slavish condition. And oh! the feelings that filled my bosom. I was now approaching the place where baseness subverted justice—where treachery conquered equity; and in a few seconds the driver cried out, "Cefn y bedd." My mind was in a state of confusion for a moment; a sort of blindness came over me; my senses were in a mesmeric mood. I imagined that the heroes of the Cymry were passing before me; kings innumerable, and countless princes, all in their robes of honour; and at last there appeared a headless majesty. Around him the fates danced, and thousands of sweet virgins led the chorus; my mind was confused; but it was useless to give vent to my feelings there, for the company would certainly have taken me as a great fanatic. I tried to guard myself, and examine the place as minutely as I could. I saw the spot which the finger of tradition points out as the hallowed resting-place of Llywelyn! and the last of the kingly group disappeared from the scene. And my fancy persuaded me to believe that the gales, when wafting the boughs in the neighbouring wood, whistled,—

"Dulce est pro patriâ mori."

So at last I was at the very place which I had often promised myself the pleasure of seeing.

Grave of the prince of all the Cymry,—the resting-place of our honoured chieftain,—the peaceful habitation of the great Llywelyn,—the man whose name created a

sensation amongst his country's enemies,—the man who lived for liberty's sake, and died a martyr to independence. Llywelyn! it is no wonder that he is called "The Great," for great indeed he was, and above all things in his patriotism.

When the vile enemies of his secluded native soil gathered and multiplied their army to make a bloody assault on the peaceful Cambrian,—when their armed men seemed countless, like the leaves of the forest on a summer morn,—the heroic leader of the Cymry never despaired. He always trusted in the bravery of his subjects, and almost invariably the result proved victorious to those that fought for their dear native land. But Llywelyn, aye, Llywelyn, was doomed to be cruelly murdered. The Lords of Buellt treacherously left him to become a prey to his enemies. For their mean deed, let them be kept rolling an Ixion-like stone for ever, is my sincere prayer. Llywelyn was killed. His head was cut off, and taken triumphantly to London, and placed on the top of the White Tower; but his body was buried at this spot. Alas! was this the treatment the prince suffered from even his own men—from those that clung to him so tenaciously? Would it have been too much for posterity to have removed his mortal remains to some cathedral, and placed them under the altar? Llywelyn was buried like a warrior; he was interred near the place where he fell,—where he fell when preparing to defend his country; and, like many a noble Cymro before him, sweetly slept, clad in his armour.

I partly forgot that he was excommunicated by the Romish pontiff, and that the real cause of his interment in unconsecrated ground was a servile obedience on the part of the ecclesiastics to that power. But why deplore the past? Have not we many things in our own times that degrade the honour of our native land, even more than this, for our Llywelyn obtained a grave in his dear Gwalia.

He rests here. The place is consecrated, for it contains the mortal remains of a hero, and the guardian angels keep the spot undefiled. Ah! nature, our mother, she

is benevolent to her son Llywelyn; every spring she decks his grave,—the timid violet and the smiling primrose array the green mound under which he sleeps. The morning gales play a dirge daily over it; nor do the birds forget to sing matins and vespers in commemoration of the gallant and the brave. But there is one thing wanted; and listen, ye "friends of the free," to my suggestion. We want a column to mark our hero's grave. We find, even in the neighbouring towns, monuments raised to the memory of less illustrious personages; and are we to allow him who lives in the heart of every true Cymro to be without a stone to mark his grave? Patriots of Wales, where are you?

Is not this a great shame? is not this a dark stain upon our patriotism? I am aware that the poets did their duty towards their prince; they lamented his death, and kept up the fire of love and admiration in our bosoms for centuries; but our fathers are gone, and there is no monument to mark Llywelyn's grave! Who is to take the lead? I am sure the country is ready. Let us begin in earnest; the people are willing to honour the brave; they will surely contribute their mites to honour Llywelyn. The people of Wales love their country; they will not be dissuaded from the path of duty by the few traitors among them, who are notoriously the enemies of their *gwlad, iaith, pobl, a chenedl.* Llywelyn deserved a monument long since, and I consider it to be a great shame that this has been overlooked; but "gwell hwyr na hwyrach," therefore let us commence in earnest.

Just as these meditations were running through my mind, the shades of evening began to envelope the whole, and then it was high time to return towards Llanfair ym Muellt. As I was returning, I imagined that I saw myriads of angels playing around Llywelyn's grave, with golden harps in their hands, and singing,—

"Ye patriots remember how sweet is the Telyn,
Whilst lulling to slumber—Y Twysog Llywelyn."

GIRALDUS CAMBRENSIS.

CORRESPONDENCE.

TEGID.

To the Editor of the Cambrian Journal.

Sir,—The translation by "Tegid," which appeared in your last Number, p. 149, is not to be classed among the last of that poet's effusions, it having been printed nearly a quarter of a century ago, in the *Cambrian Quarterly Magazine*, vol. iii. p. 300. The date must therefore refer to the time when the copy was made for your correspondent.

I remain, &c.,

Hen Gyvailh i Degid.

CADIVOR VAWR.

To the Editor of the Cambrian Journal.

Sir,—Can you, or any of your readers, refer me to the pedigree of Cadivor Vawr ab Collwyn, Prince of Dyved, who flourished in the eleventh century? He lived at Blaen Cuch, near Newcastle Emlyn, but within the present boundaries of the county of Pembroke; and it is stated that some remains of his palace, called Ffwrn Cadivor, are still to be seen. Many persons now living trace their descent from this distinguished chieftain.

I remain, &c.,

Hirlas.

BARDISM.

To the Editor of the Cambrian Journal.

Sir,—It is very generally asserted that the bishops and priests of the early Church of Britain were taken exclusively from among the bards, until about the era of Germanus and Lupus. Now, though I do not mean to deny, or even to doubt, the allegation, I must confess

that I have never satisfied myself as to the authorities on which it is founded; and I shall be very glad indeed if you, or any of your correspondents, will point them out. This is a very important subject, and one that I should highly recommend to the notice of bardic committees. Treatises on subjects of this nature are much more useful, and ought to be encouraged rather than those essays on truisms which emanate so frequently from the literary meetings of the Principality.

I remain, &c.,

GERAINT.

TRAITORS.

To the Editor of the Cambrian Journal.

SIR,—Could you not insert in the *Cambrian Journal* a list of the names of those wretched beings who take delight in calumniating their native land, and all that appertains thereto, especially its language—that language which is now the principal philological study of foreigners, and which has excited the astonishment of all who have had an insight into its treasures. Even princes desire to know it; and yet some among us would gladly see it perish from off the face of the earth. Surely the names of these traitors should be held up to public execration. I have often been surprised at the stupidity and ignorance on this point, which some men, from whom I expected greater things, are in the habit of displaying. I am convinced, however, that the greater the efforts made for its extinction on the part of these false friends, the greater will be the attachment which the true sons of Cambria will evince in its behalf; and I myself have no fear whatever but the prophecy of Taliesin will be fully realized to the end of time,—

"Eu Ner a folant
Eu hiaith a gadwant."

I remain, &c.,

GLYNDWR.

WELSH COSTUME.

To the Editor of the Cambrian Journal.

SIR,—When shall we be favoured with a complete dissertation on the different modes of dressing adopted by our ancestors? I know of many persons that would gladly assume the national costume, if they knew wherein it consisted. At present they are acquainted only with the "Welsh hat."

With the view of introducing the full Cambrian fashion, whatever that may be, will you allow me to present your readers with an instalment, which I have culled from the works of Giraldus Cambrensis.

"The women, after the manner of the Parthians, cover their heads with a large white veil, folded together in the form of a crown."

This is a pretty custom, and I sincerely trust that my fair countrywomen will again take it up.

Whilst on this subject, let me beg of my countrymen to resist the innovation proposed to be made in the uniform of the Royal Welsh Fusileers. I have heard that its colour in future is to be *green*, instead of *red*. Why this change? If any alteration is required, let it be a return to the medieval dress,—let it bear a more national character. The soldier will fight better when clad in the uniform of his own native land.

I remain, &c.,

SOLDURIUS.

THE WELSH IN AMERICA.

To the Editor of the Cambrian Journal.

SIR,—The following extract, taken from the *Philadelphia Gazette*, may interest your readers; I therefore trust that you will assign to it a corner of the *Cambrian Journal*.

I remain, &c.,

MADOG.

"The Welsh element of our population is more important than is generally supposed. At the present time there are estimated to be in the United States about 50,000 natives of Wales. Besides this, it is said that there were, of Welsh origin, seventeen of the signers of the Declaration of Independence, six presidents of the United States, and fourteen revolutionary generals. The presidents were, Jefferson, John Adams and his son, Monroe, Madison, and Harrison. Washington's wife, it is asserted, was the grand-daughter of a Welsh clergyman; and Jonathan Edwards, Yale, the founder of Yale College, John Marshall, and Richard Henry Lee, are also classed as of Welsh origin."

MISCELLANEOUS NOTICES.

DINAS MAWDDWY EISTEDDFOD.

"Where there is a will there is a way." The truth of this proverb was most clearly proved by the successful issue of the Bardic Congress that was held on the 2nd ultimo, in the remote and sequestered valley of Mawddwy. A list of subjects and prizes was fixed upon without delay, and it was arranged that each member of the committee should collect contributions in his own locality, sufficient to cover the expenses of the premiums. The subjects were judiciously chosen; and, notwithstanding the shortness of the notice, no less than two hundred and forty compositions in all were sent in, and these were admitted by the judges to be generally of great merit.

At half-past nine, A.M., a procession was formed in front of the *Red Lion Inn*, with the view of going to the Gorsedd, both to open the present Eisteddfod, and to proclaim another to be held after a year and a day in the same place. The procession was headed by a band of music; and twelve banners, emblazoned with heraldic emblems, were carried by the twelve members of the committee. The Gorsedd had been formed, on a fine open green, of twelve large unhewn stones, symbolical of the twelve signs of the zodiac. The three most eastern were, moreover, placed in such a way that lines from the Gorsedd stone to each would point to the rising of the sun at the summer solstice, the equinoxes, and the winter solstice respectively, thus forming the druidic name of the Deity. The Gorsedd stone was formed in the shape of a cromlech, that is, a slab resting on three supporters. When the procession reached the circle, all the people quietly surrounded it, the flag-bearers taking their stations at the different stones. Gwalchmai, as the presiding bard, then entered the circle uncovered, being followed by all the bards and ovates, also uncovered. Ab Ithel was requested to offer up the Gorsedd prayer, which he did, close to the stone of presidency, amidst the profoundest silence. The prayer, which is upwards of thirteen hundred years old, was to the following effect:—

"Duw, rho nerth;
Ac o nerth, pwyll;
Ac o bwyll, gwybod;
Ac o wybod, y cyfiawn;
Ac o'r cyfiawn, ei garu;

Ac o garu, caru pob peth;
Ac yngharu pob peth, caru Duw."

After that, Gwalchmai proceeded to read the following proclamation of another Congress to be held in a year and a day, at Dinas Mawddwy.

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"Gwir yn erbyn y byd."
"A laddo a leddir."
"Gwaedd uwch adwaedd."

"Pum ban Lleuad ym mlaenred Gwyl yr Alban Elfed, 1855."

"Bydded yn hysbys—Pan y bydd oed Crist yn 1856, a chyfnod Gorsedd Beirdd Ynys Prydain, yng ngwyl a gwledd yr Alban Elfed, sef cyfnod cyhydedd Haul y Mesyryd, ar ol y gwys a'r gwahawdd hyn, i Gymru oll, gan gorn gwlad, o'r amlwg yng ngolwg; yng nghlyw gwlad a theyrnedd, dan osteg a rhybudd un-dydd a blwyddyn, cynnelir Eisteddfod a Gorsedd wrth gerdd, yn Ninas Mawddwy, yn Nhalaith Powys, ag hawl i bawb a geisiont fraint a thrwydded wrth gerdd dafawd a barddoniaeth, i gyrchu y dref honno, yn awr cyntefin anterth, a chynnal gan Haul; lle ni bydd noeth arf yn eu herbyn, ac yno yn erwynebol y tri chyntefigion Beirdd Ynys Prydain, nid amgen Plennydd, Alawn, a Gwron; a chyda nhwy Myfyr Morganwg, Eben Fardd, Caledfryn, Gwalchmai, Nicander, ac ereill; a hwynt oll yn feirdd a thrwyddedigion wrth fraint a defawd Beirdd Ynys Prydain; ac yno cynnal barn cadair a gorsedd, ar Gerdd a Barddoniaeth, ac ar bawb, parth awen, a buchedd, a gwybodau, a geisiont fraint ac urddas, a thrwyddedogaeth; yn nawdd Cadair Powys, ac wrth fraint a defawd Beirdd Ynys Prydain:—

"Yng ngwyneb Haul a Llygad Goleuni."
"Gwir yn erbyn y byd."
"A laddo a leddir."
"Llafar bid lafar."

When he had come to "Ni bydd noeth arf yn eu herbyn," all the bards present advanced to the sword, which was lying unsheathed on the Gorsedd stone, and pushed it together into the sheath, avoiding to touch the hilt, which is not lawful. This was done to signify that the bards are men of peace.

At this Gorsedd orders could not be bestowed, but an invitation was given to the candidates who sought to be graduated at the next Congress to enter the circle, and signify the names which they wished to assume. Accordingly, about a dozen entered, among whom we observed Miss Williams (Ceinwen), Miss Ellen Williams (Ellen Godebog), Master John Williams (Ioan ab Ithel), children of the

Rev. J. Williams, of Llanymowddwy, Miss C. Morey (Myvanwy), a young lady from England, Mr. Pugh, of Helygog (Blodeuyn Mawrth), Richard Jones (Eos Wynne), Howell Rowlands (Vulcan), &c. All these were invested with the badge significant of the grade to which each aspired.

When this ceremony was over, the harper of the Eisteddfod was invited to enter, who, taking his station on the cromlech, played "Y bardd yn ei awen," and other suitable airs. After which the Gorsedd was proclaimed to be at an end, and the procession returned in the same order as before. Having arrived in the tent,

H. Teale, Esq., of Bryncleifion, in the unavoidable absence of the president, R. H. Anwyl, Esq., of Bala, took the chair, and the proceedings of the Eisteddfod were duly carried on. That which caused the greatest interest in the morning's work was the crowning, with a birchen wreath, the winner on a "Rhiangerdd" to Lleucu Llwyd. This is a new feature in our Eisteddfodau, or rather the renovation of an old custom. By our ancestors the birch was regarded as an "emblem of readiness, or complacency, in doing a kind act," and a "Cae bedw," or a birchen wreath, was awarded at bardic meetings as a suitable meed to the bard who best succeeded in celebrating the praise of any woman in song. The last time we have any account of this custom being observed was in the reign of Edward III. At an Eisteddfod held at Dol Goch, in Emlyn, under the patronage of Llywelyn ab Gwilym, at which Shon Kent, Rhys Goch yr Eryri, &c., were present, "Llywelyn ab Gwilym announced that competition in amatory song would take place, for the chair of Ceredigion, in which Dafydd ab Gwilym was declared successful, and invested with the birchen wreath, the ornamental meed given for lays to ladies." Subsequently, at an Eisteddfod held at Maelor, in Powys, under the patronage of Earl Mortimer, Madoc of Marchwiail "won the chair, and a birchen wreath, for his poem to a lady." Five hundred years have elapsed since that time, and it is curious that the custom should have been revived in the same province in which it was observed last. We doubt not that in future it will be observed in every Eisteddfod.

On the present occasion there were five candidates, all of whom, Gwalchmai, the judge, said, had sent in most excellent compositions. The one by Canrobert was, however, the best; and he did not hesitate to say it was one of the first poems in the Welsh language. When Canrobert was called, the Rev. J. Williams ab Ithel came forward, and, amidst loud cheers, was crowned by his own daughter, the patriotic young lady who had platted the wreath.

At this meeting, likewise, the adjudication in respect of the "Awdl y Gwylliaid a'r Barwn Owen" took place, in which Gwalchmai proved successful, and was invested with the medal by Mrs. Williams, Llanymowddwy. The following is the adjudication:—

"Afaon ap Taliesin." Awdl odidog ydyw hon, mewn iaith, cyng-

hanedd, a chynllun, a gallaf addef yn gydwybodol, na ddarllenais erioed awdl hanesyddol rhagorach. Bydd yn anrhydedd i Eisteddfod Mawddwy. Mae'n eglur fod Afaon a'r Awen yn dra adnabyddus a'u gilydd. Gallwn ddyfynu amryw ranau o'r awdl, hynod am ei thlysineb mewn iaith, cynghanedd a syniad, ond yr wyf yn gobeithio y darllenir y cyfan o'r awdl, i ddinasyddion Mawddwy, ar ddydd yr Eisteddfod, o herwydd, credwyf na chlywsant well hanes erioed o'r hyn ag sydd wedi anfarwoli eu Dinas, sef "Y Gwylliaid Cochion a'r Barwn Owen." Mae descrifiad sefyllfa presennol gwlad Meirion mor llawn o dlysineb ag yw o wirionedd. Yr wyf yn sicr y cyduna'r ymgeiswyr eraill a mi pan ddarllenant y cyfansoddiad penigamp hwn, fod hawl Afaon ap Taliesin i'r gadair wedi ei sylfaenu ar wir deilyngdod a rhagoroldeb. Yr wyf yn gobeithio y bydd i'r awdl gael ei hargraphu yn ddioedi, ac na fydd yr un llyfrgell hebddi, yn meddiant a garo Cymru, Cymro, a Chymraeg.

"The awdl by Afaon is really a first-rate composition. It is not an easy thing to write upon a dry historical subject, but Afaon has converted history into a refreshing light work, or pastime. The other awdlau are meritorious; but Afaon towers so much above, that the avocations of the judge were in truth rendered obsolete.

"ALED O VON."

In the afternoon there was another new feature introduced. A gentleman connected with the neighbourhood had offered a prize for the best narrator of a story, of an edifying character, to be accompanied by the harp, as in days of yore, and to be adjudged by acclamation. This was won by Mr. O. W. Jones (Gwyndaf Hen), who chose as his subject "Dic Shon Dafydd;" the moral of his tale was PATRIOTISM. It was observed that more than one disciple of Dic were seen to writhe under the castigation which the reciter humourously inflicted upon traitors. We doubt not that the tale will do good in banishing from our country these worthless and ridiculous fellows. We hope to see the tale in print.

The following is a list of the successful candidates, as far as we have been able to find them out:—

Awdl, *Y Gwylliaid Cochion a'r Barwn Owen*,—Afaon ab Taliesin, —Rev. R. Parry (Gwalchmai). This ode is most highly spoken of, and considered one of the finest that has ever been written. We hope and trust that the talented author will give it publicity. If the Eisteddfod had been instrumental in producing only this poem, it would have amply answered its purpose.

Hud a Lledrith (Tragedy),—Yspryd Shakspere (Llew Llwyfo).

Pryddest, *Cyflwyniad Moses*,—Iochebed o dy Lefi. No one answered to this name.

Can, *Y Forwynig Fynyddig*,—Morwynig yr Awen o Helicon.

Rhiangerdd, *Lleucu Llwyd*,—Rev. J. Williams ab Ithel.

Cywydd, *Marwnad Ioan Meirion*,—Edmwnd Prys.

Englyn, *I'r Gwybedyn*,—Pryfyn (Caersallwg).

Can Ffair Dinas yr Ha', divided between *Deio Pen y Geulan*,—Mr. O. W. Jones (Gwyndaf Hen), and *Glan y Gors*,—Mr. Howell Rowlands (Vulcan).

Traethawd ar Arglwyddiaeth Mowddwy, an excellent treatise, we understand,—Yspryd y Barwn Owen, *i.e.*, Mr. O. W. Jones (Gwyndaf Hen).

Llysiau Mowddwy,—Mica,—Mr. D. Rowland, Blaenau, Ffestiniog.

The best penillion singer,—Mr. Robert Evans, Berth y Felin, Llanymowddwy.

The best tune,—divided between Mr. B. Evans, Bethesda, and Mr. William Roberts, Aberffraw, Anglesey.

Duet singers,—Mr. Robert Evans, Berth y Felin, and Mr. John Whittington, Cemmaes.

THE GOAT OF THE ROYAL WELSH FUSILEERS.

The following interesting particulars on this curious subject were communicated to the St. Lucia *Palladium*:—

"The 23rd Regiment, or Royal Welsh Fusileers, of which our Governor is Lieutenant-Colonel, has, since its formation in 1688, been the national corps of the Principality of Wales, and the worthy representative in the British army of that ancient race of Cambrian heroes, whose stubborn valour so long held out against one of our most warlike monarchs. Stout-hearted Welshmen have ever been the Fusileers. The colours which now wave over their ranks show a goodly list of well-fought and victorious fields. But long ere the custom of inscribing victories on the banners of a corps was adopted, the Welsh Fusileers had many a time already helped to vanquish England's foes, and to build up that strong foundation of nobly-earned glory, on which the pillar of her warlike fame so firmly stands. The battle-fields of the Boyne, Blenheim, Ramilies, and Marlborough's other glorious triumphs—those of the Seven Years' War—Bunker's Hill, and many another spot, where the struggle between the two Anglo-Saxon races in the arduous war of independence was hottest—these famous plains have each trembled under their firm and sturdy tread, and the bones of many a brave Welshman lie mouldering there. Bloody and hard-won honours! Arthur himself, Cadwallader, Glendower, and many an ancient Cambrian chief, might in ghostly form—if ghosts can grudge—envy their bold descendants the fame of these modern exploits, and confess, with solemn sigh, that the lance and the corslet, the falchion and the mace, have done no greater deeds than those of the firelock and the buff belts, the bayonet and sixty rounds of ball-cartridge!

"It has been the custom of this regiment, from time immemorial, to be preceded in all its marches, and accompanied in all its parades, by a mighty goat, the emblem of old Cambria, whose venerable beard,

and grimly grave aspect, might inspire the fanciful idea, under the old superstition of the transmigration of souls, of being a fitting dwelling-place for the departed spirit of one of those ancient bards so famed in Cambrian story, and of whom the poet writes,—

> 'His hoary beard and tangled hair
> Stream'd like a meteor in the troubled air.'

"It is on record that the goat of the regiment accompanied the Welsh Fusileers into action at Bunker's Hill; Cooper, the American novelist, in one of his interesting national narratives, relates that such was the sanguinary nature of the contest, that 'the Welsh Fusileers had not a man left to saddle their goat.'

"The last representative of this horned and bearded dynasty lately accompanied the regiment from Canada to Barbadoes, where his knowledge of his place at the head of the drums,—his correct and soldier-like demeanour,—his grave and patriarchal aspect, so struck the dusky race of Afric's blood, that, on watching his stately progress at the head of the corps, the exclamation has been heard,—'He got tense (sense) same as Christian?' Poor Billy! Whether the climate disagreed with him, or he missed his native mountains, or he found his coat too hot for our broiling regions, did never appear; but, alas! he died, and great was the lamentation throughout the regiment.

"This circumstance happened, not long ago, to be mentioned at the table of our Gracious Monarch. The death of poor Billy was duly lamented; and the Queen directed that two milk-white goats, of a magnificent Cashmere breed, peculiar in England to Windsor Park alone, and part of a flock sent to Her Majesty as a present from the Persian Shah, be forthwith presented to the gallant 23rd, to replace poor Billy's loss. We understand that this mark of Her Majesty's condescension was at once communicated to Colonel Torrens, and suitably acknowledged by His Excellency. This tribute of regard from the sovereign to one of her brave regiments, strikes us as peculiarly interesting. To feel their services and value thought of in the royal palace, when far away guarding the distant possessions of their mistress, will add, if possible, to the *esprit de corps* and devotion of this famous old regiment; and the gift sheds honour on her who gave, and on them who received. Good Queen! brave soldiers!"

[The "Governor" spoken of is that able man and distinguished officer, the late Major-General Arthur Wellesley Torrens, one of the heroes of Inkerman. At the period in question he administered the government of St. Lucia.]

PROVERBS.

Welsh adages are extremely numerous, as may be seen from the third volume of the *Myvyrian Archaiology*. Our ancestors delighted in interspersing with them their practical treatises and popular tales;

and, even in the present day, they are frequently adduced in elucidation of remarks colloquially made, especially by old people. It would be very interesting to inquire into the origin of some of these popular sayings, which, in our opinion, is not impossible, when the customs of antiquity are thoroughly known. With the view of promoting such investigation, we will here make a few observations on one of these proverbs, namely,—

"A vo pen bid pont."

Who would be head let him be a bridge.

This seems to have a druidic origin; for in the "Voice Conventional of the Bards of the Island of Britain," after having described the coequality of the three orders, Bard, Druid, and Ovate, the account proceeds:—"And they are accounted as chiefs and bridges (a phen a phont) above all others. They are CHIEFS over all, because their testimony is considered in law as paramount to that of every person who is not a bard; for it is neither consistent with nature nor reason that the evidence of a bard should not be superior in veracity, knowledge, and stability, to that of any person who is not a bard; and the reason that they should become BRIDGES to all is—the obligation they are under to teach all good and true men of the nation, and mankind generally, by conducting them over the bogs of ignorance, and so become, in effect, paths and bridges to them."

In the *Mabinogi* of Branwen the proverb is explained in the following manner:—"Bendigeid Vran came to land, and the fleet with him, by the bank of the river. 'Lord,' said his chieftains, 'knowest thou the nature of this river, that nothing can go across it, and there is no bridge over it? What,' said they, 'is thy counsel concerning a bridge?' 'There is none,' said he, 'except that HE WHO WILL BE CHIEF LET HIM BE A BRIDGE. I will be so,' said he. And then was that saying first uttered, and it is still used as a proverb."

Now it is impossible to believe this account in its literal meaning, for the circumstances alluded to never could have happened. But it seems to us that there is here a key to unfold the mysteries of these very ancient tales. It is very probable that the fiction, or legendary features of the *Mabinogion*, are allegorical of druidical facts and lessons, in connexion with real personages and localities, which the mystic bard would easily understand. Thus, for instance, where it is said that Bran, having uttered the saying in question, "lay down across the river, that hurdles were placed upon him, and that the host passed over thereby," the meaning intended to be conveyed to the initiated was simply that Bran was a bard, and as such, in accordance with the druidic institutes, carried the people over the bog of ignorance.

My attention has been lately called to a curious tombstone, discovered in grave-digging in Newport church-yard a short time since, at a depth of four or five feet underground. It bears no date that I could discover, but the face of the stone (a freestone) is scultpured with a head (only), well carved, but the nose somewhat mutilated by the pickaxes of the workmen, who also broke the slab into several pieces, which are now brought together, and the whole deposited upon a table in the chancel. The carved head appears to be that of a nun, and below the head is an ornamental cross. The length of the stone is about 5 feet 6 inches; the breadth at top 1 foot 8 inches, and at bottom 10 inches. The inscription runs round the edge of the stone at top, and round the left side only, and I hope we shall be able to make it out.—JOHN FENTON.

Two interesting relics were brought to light in St. Peter's Church, Caermarthen, in August last, by the workmen engaged in repairing that venerable building. In removing the old pews, erected, it is said, about sixty years ago, four arches, previously hidden by the boarding, were exposed to view in the north wall, all of which were carefully examined, it being known that the northern portion of the church is considerably older than the opposite side, which, however, is said to have been added to the building about four hundred years ago. In one of these arches was found a stone slab, measuring 6 feet 1 inch in length, and 1 foot 9 inches in breadth at the head, gradually narrowing to 1 foot 2 inches at the other extremity. On the upper surface there is a head, with a full-bottomed wig, carved in bold relief, below which is a fleur-de-lis cross, also carved in relief. The sides, head, and foot are beveled, and on the inclined surface of the head and right side is the following inscription, in Anglo-Norman characters:—

RICAR : ROB : BER : GIT : ICI
DEV : DE : LALME EIT MERCI.

The other relic is of more recent date, being a freestone tablet, with an inscription in memory of Edward Atkines, M.A., mayor of Caermarthen, who died in his mayoralty, 1613. The inscription is perfectly legible, the letters being cut in the stone, and filled in with a black pigment.—W. SPURRELL.

THE LITERARY REMAINS OF CARNHUANAWC.—We are sorry that our space will not allow us to notice at length the contents of the second volume of this truly interesting work; we hope to do so in our next.

EDEYRN DAFOD AUR.—About 200 pages of this national grammar, edited by Ab Ithel, have already issued through the press. We hear that Prince Louis Lucien Buonaparte was supplied by the publisher with copies of all the printed sheets, that he expressed his delight with

the work, subscribed for two copies, and promised to make it extensively known on the continent. Prince Louis Lucien Buonaparte speaks Welsh fluently, and is much attached to the people of the Principality.

BARDIC ORDERS.—At the last Gorsedd of the Bards of the Isle of Britain which was held on Alban Elfed, Ab Ithel and Aneurin Fardd were admitted as candidates for bardic orders.

ST. MARGARET'S, NEAR TENBY.—Roman coins are frequently found upon this island. In 1854 one of Constantine the Great; a few years before one of Constans; and now, within a few weeks, one of Carausius, which is interesting to us, since Richard of Cirencester, in speaking of Menapia, in Ireland (lib. i. c. 8), says, "from this part to Menapia, in Demetia, the distance, according to Pliny, is thirty miles. One of these countries, but which is uncertain, gave birth to Carausius." Two coins have since been found at Newtown, near Narberth. *Obverse,*—IMP . C . CARAVSIVS . P. F. AVG . *Reverse,*—A female holding a staff and cornucopia.

AN ANCIENT BRITISH VILLAGE.—Mr. Nicholas Whitley, of Truro, whilst wandering on Dartmoor lately, discovered in the neighbourhood of Troulsworthy Tor, and not far from the head of the Plym, some interesting and very distinct remains of an ancient British village. The huts are generally smaller than those which had been hitherto known. Mr. Whitley is of opinion that there are relics of several other villages on the eastern side of the moor.

THE FORTY-FIRST.—We are glad to find that the Crimean climate has not damped the ardour and courage of our Welsh soldiers, but that they continue to display the utmost bravery on every occasion which is presented to them. At the capture of the "strong city," the men of the gallant 41st particularly distinguished themselves, ever true to their glorious motto, GWELL ANGAU NA CHYWILYDD. Captain Rowlands, a true Welshman, in blood, language, and feeling, was one of the first who entered the great Redan; and most delighted are we to learn that his conduct on the occasion has elicited the admiration and thanks of his superior officers. May he long be spared to show the world what a Cymro can do. We find, moreover, that Lieutenant Nadolig Ximenes Gwynne, from the Royal Glamorgan Light Infantry Regiment of Militia, has just been appointed Ensign in the 41st. This is as it should be; let Welshmen rally around the standard of their country,—the country of Caractacus, Arthur, Llywelyn, and Glyndwr. Why join other regiments, whilst the gallant 23rd and 41st claim their services? Scotch Regiments are formed of Scotchmen; let Welsh Regiments be formed entirely of Welshmen. We are descendants of those brave men to whom Cæsar, for the first time, "showed his terrified back."

CYMRY VU, CYMRY VYDD.—The news contained in the following extract from a letter which was recently received by a gentleman in North Wales from America, will no doubt greatly interest the readers of the *Cambrian Journal*:—"The negotiations for a grant of 174,000 square miles, for the establishment of a Welsh colony in South America, is progressing favourably. The country in view has 300 miles of sea coast on the Atlantic; the climate is congenial to British constitutions, and the soil is very fertile. Full particulars may be expected soon. The following is extracted from the *Cambro-American* of July 7, 1855:—'Since the slight intimation we gave in our first number of pending negotiations then on foot for a grant of an extensive, fertile, and salubrious territory to found a Welsh colony on this continent, we have been no less pleased than surprized to receive inquiries for information on the subject from some of our most enterprizing, enlightened and patriotic fellow-citizens; but we are not as yet prepared to answer their various interrogatories, further than to express our entire confidence in the feasibility and practicability of the proposed enterprise. Notwithstanding our silence on the subject, we find that the movement is not wholly concealed from our American contemporaries. The following appeared in the *New York Express* of the 21st ultimo:—Daniel L. Jones, Esq., and other Welsh gentlemen, are at present engaged in perfecting a colonization scheme to the South American continent, which, if carried into effect, will be one of the most gigantic enterprises ever undertaken by Americans. They propose the translation of 150,000 families from this country, and the Principality of Wales, to some fertile region southward, and to attempt the resuscitation of the Cimbric race, their manners, customs, and national institutions, under the renovated title of Cambria.'"

REVIEWS.

Y Barddoniadur Cymmreig; sef Sylwadau Beirniadol ar Weithiau ac Athrylith Prif-feirdd y Dywysogaeth. Gan Creuddynfab. Part I. 12mo. Caermarthen: 1855.

The subject of this work is hardly within our province,—at least we do not wish to enter into a discussion of the matter to which it refers. But we would just remark that the style is among the very worst specimens of modern Welsh composition that we ever have seen. The *words* are mostly Welsh, but the *idiom* is thoroughly English; and it must have cost the author no small degree of labour to banish so entirely from his pages that simple and nervous mode of expression which is so natural to a native Welshman. Would that our younger writers devoted a portion of their time to a careful reading of some of our classic writers of the last and the preceding century, instead of imitating foreign idioms, and by that means making a jargon of their own language, and rendering their own productions almost unintelligible. This work would, in our opinion, take a high standing in our literature, were it not for the vitiated, unnatural style in which it is couched. Creuddynvab will, we trust, take these suggestions in good part, and reconsider the medium through which he expresses his thoughts, before he lays the remaining sections of the *Barddoniadur* before the public.

Hanes Prydain Fawr, yn Wladol a Chrefyddol. Gan y diweddar Barch. Titus Lewis. Wedi ei ddiwygio a'i helaethu, gan John Emlyn Jones, A.C. Parts I. to V. 8vo. Caermarthen.

Nearly half a century has elapsed since the first appearance of *Hanes Prydain Fawr*, by the late Titus Lewis. The work had become scarce, and as no attempt had been made during that interval to supply the deficiency, it was high time to put forth a new edition of that popular compendium, with such corrections and additions as our present advanced state of historical knowledge could supply. This has now been done, and about one-fourth of the whole has already been issued under the able editorship of the Rev. John Emlyn Jones (Ioan Emlyn), a Welsh writer so well known that it is unnecessary for us to pronounce any eulogium upon him. The parts before us are very ably executed; the additions, incorporated within brackets in the text, are both copious and interesting, and they are particularly

valuable, as connecting the history of the Principality with that of the other portions of the United Kingdom, a feature in which the original work was rather deficient.

We ought to add that the work is introduced by a disquisition on the "Origin of the Cymric Nation," by Mr. Owen Williams, of Waenvawr, which, we must be candid to state, does not, in our opinion, enhance the value of the History. This writer traces with the utmost facility all the steps and movements of our remote ancestors from the Phrygian to the Cambrian shores. We have no wish at present to say anything on this part of the subject, but we will leave the advocate of this exploded theory to ride and enjoy his Trojan hobby without the slightest molestation.

As regards typography, the work, so far as it has been published, is very passable.

THE DISCOVERY OF AMERICA BY THE NORTHMEN. CONNECTION OF THE NORTHMEN WITH THE EAST.

A sheet has been placed in our hands containing sketches on the above subjects, by Charles C. Rafn; the former being founded on his work "Antiquitates Americanæ, sive Scriptores Septrionales Rerum Ante-Columbianarum in Americâ," published by him in 1837, through the Royal Society of Northern Antiquaries of Copenhagen; the other is intended to draw attention to the "Antiquités Russes et Orièntales d'après le Monuments Hìstoriques des Islandais et des Anciens Scandinaves," a work edited by him, and published by the Royal Society of Northern Antiquaries. Both are well worth the attention of the scholar.

TRANSACTIONS OF THE HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE. Vol. VII. Session 1854–55. London: J. H. Parker. 1855.

We are glad to find that the Historic Society of Lancashire and Cheshire continues to flourish. The volume just issued of its *Transactions* contains matter rife with interest, not only to the inhabitants of the two counties to which it professes to confine its operations, but also, and more particularly, to the people of Wales at large, who claim to be descendants of those brave and ancient Britons, whose relics are the objects of so much investigation and study in the present day. It is most gratifying to the Welshman to find that, the more these relics are examined, the greater are the proofs which they afford that their original owners, or fabricators, were not the savages that blind prejudice is too apt to paint them. Thus, in a paper on glass

beads, which were found in Ireland, the writer is compelled to admit that

"Some of these beads exhibit a considerable degree of skill; but, indeed, to make glass of any kind, proves that a people *have advanced far beyond the savage state.*"

He says further:—

"These articles are found under such circumstances as would lead one to infer that they belonged to an age so *distant as to seem quite incredible.*"

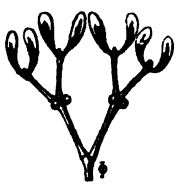
We are proud of this admission, as it tallies exactly with our own opinion, founded on native traditions, as to the antiquity and skill of the early occupants of the British Isles.

TAFOL Y BEIRDD. Gan ROBERT ELLIS. Llangollen: W. Williams. 1852.

This treatise is too little known; it certainly ought to be in the hands of every Welsh bard, being, as it is, a compendium of prosody of the most legitimate kind, according to the usage of the venerable chair of Glamorgan. It has a most useful and interesting preface by Aneurin Jones, explanatory of the rules of Cymric poetry; and appended to the whole is an excellent "Ode on the Resurrection," by the author. We heartily recommend the work.

THE

CAMBRIAN JOURNAL.

ALBAN  ARTHAN.

(WINTER SOLSTICE.)

GENERAL LITERATURE.

DRUIDISM.

It is sad and strange that, in matters connected with our early history, men of learning and intelligence should despise our own native traditions, and seek for information from foreign sources. In Cæsar's time it was currently reported that Druidism had originated in Britain; and it was a fact, that such as were not well acquainted with the system on the continent, used to repair hither for the purpose of acquiring a more perfect knowledge of it. As we have traditions on the subject, and, moreover, as there exists among us an order of men who profess to form a link of the chain which communicates with prehistoric times, and to be in possession of the views and doctrines of Druidism, as they were taught of

old, it is but meet and proper that we should attend to what they have to say, especially on the subject of the stone circles, since many of these yet remain, and are in a position, more or less, to test the accuracy of our authorities.

In the "Voice Conventional of the Bards of the Island of Britain,"[1] a most curious and interesting document, which purports to be "an account of the rights and usages of the bards of the Island of Britain, as exercised in the times of the primitive Bards and Princes of the Cymry," we have the following description of the situation and form of the circle:—

"A gorsedd of the bards of the Island of Britain must be held in a conspicuous place, in full view and hearing of country and aristocracy, and in the face of the sun and the eye of light; it being unlawful to hold such meetings either under cover, at night, or under any circumstance, otherwise than while the sun shall be visible in the sky; or, as otherwise expressed,—

"A chair and gorsedd of the British bards shall be held conspicuously, in the face of the sun, in the eye of light, and under the expansive freedom of the sky, that all may see and hear."

. . . . . .

"It is an institutional usage to form a conventional circle of stones, on the summit of some conspicuous ground, so as to inclose any requisite area of greensward; the stones being so placed as to allow sufficient space for a man to stand between each two of them; except that the two stones of the circle, which most directly confront the eastern sun, should be sufficiently apart to allow at least ample space for three men between them; thus affording an easy ingress to the circle. This larger space is called the entrance, or portal; in front of which, at the distance either of three fathoms, or of three times three fathoms, a stone, called station stone, should be so placed as to indicate the eastern cardinal point; to the north of which another stone should be placed, so as to face the eye of the rising sun at the longest summer's day; and to the south of it, an additional one, pointing to the position of the rising sun at the shortest winter's day. These three are called station stones; but, in the centre of the circle, a stone larger than the others

[1] Extracted from Meyryg of Glamorgan's Book, at Raglan Castle, by Llywelyn Sion, of Llangewydd, and now published in the *Iolo MSS.*

should be so placed, that diverging lines, drawn from its middle to the three station stones, may point, severally and directly, to the three particular positions of the rising sun, which they indicate.

"The stones of the circle are called sacred stones, and stones of testimony (crair); and the centre stone is variously called the stone of presidency, the altar (crair) of gorsedd, the stone of compact (llôg), and the stone of perfection (armerth). The whole circle, formed as described, is called the greensward-inclosing circle (cylch ambawr), the circle of presidency, and the circle of sacred refuge (gwyngil); but it is called trwn (circle) in some countries. The bards assemble in convention within this circle; and it accords neither with usuage nor decency for any other person to enter it, unless desired to do so by a bard."

Here we have a detailed plan of the Druidic circle, but still we are left in ignorance of the meaning of the whole, further than what may be inferred from the names assigned to its several parts. Some time ago the writer of this paper hazarded the opinion that the three radiating lines had some reference to the bardic memorial of the creation,[2] which is to the following effect:—

"God, in vocalizing His name, said /I\, and with the word all worlds and animations sprang co-instantaneously to being and life from their non-existence, shouting in ecstasy of joy /I\, and thus repeating the name of the Deity."

"God, when there was in life and existence none but Himself, pronounced His name, and co-instantaneously with the word, all being and animation gave a shout of joy in the most perfect and melodious manner that ever was heard in the strain of that vocalization. And co-instantaneously with the sound was light, and in the light the form of the name, in three voices thrice uttered, pronounced together at the same instant; and in the vision were three forms, and they were the hue and form of light; and united with the sound and hue and form of that utterance were the three first letters, and from a combination of their three sounds were formed all other sounds of letters. And it was Menw Hen ap y Teirgwaedd that heard the sound, and first reduced into form the vocalization of God's name; but others affirm that it was Einigan Gawr who first made a letter, and that it was the form of the name of God, when he found himself alive and existing co-simultaneously and co-instantaneously with the utterance."

[2] See Archæologia Cambrensis, i. Second Series, p. 3.

It now appears that such an opinion was correct. The sacred name turns out to be the very basis of Druidism, and the spirit that regulates all its doctrines and ceremonies.

It must be premised that the bards are strictly enjoined by the rules of their order to preserve and hand down intact all the memorials of their ancestors. The most abstruse questions connected with their system are committed *exclusively* to their care, professedly lest a too vulgar handling of them should cause them to be misunderstood and corrupted. Whether such a pretext would hold good in the present day may fairly be doubted; and it were well for the Glamorgan bards, the sole deposits of these secrets, to consider whether they would not be better preserved, and withal prove more practically valuable, if committed to print, than left to the oral care of a few individuals, who, however faithful themselves, may not have successors of equal trustworthiness. We are convinced that there is nothing in the fundamental principles of bardism itself which requires a perpetual reserve.

There are several things already published, which were once looked upon as bardic secrets; among them may be mentioned "Cyvrinach y Beirdd," the most excellent prosodial treatise of its kind perhaps in the world; also "Llavar Gorsedd," or "Voice Conventional," out of which our extracts on the structure of the circle were made.

Myvyr Morganwg, a profound, well-read man, and a genuine representative of the ancient bards, is in possession of a vast store of these mysteries; and, though he is reluctant to give publicity to the whole, he has undertaken to make revelations of an astonishing character; and, indeed, he has already allowed enough to escape in reference to the mystical /I\, to furnish us with a key to the proper understanding of the religious system of the whole Gentile world.

From the "Mysteries," as explained by him, we learn that the bards considered the sun as the most lively representation of the deity. When God pronounced His

name, and said /|\, the cause of all animation, the form took in the whole light of the sun, as it were, from the summer solstice to the winter solstice, these points being indicated by the outer lines respectively; the middle line represented the sun at the equinoxes. These radii, moreover, according to the influence of the sun upon nature at the several *albanau*, which they indicated, were regarded as emblematical of His great attributes. That of Alban Hevin, or the summer solstice, represented Him as a creator, the middle one, or that of the equinoxes, as an upholder, and that of Alban Arthan, as a withholder, or a destroyer.

In the bardic account of the creation, it is said that all letters and sciences were formed from /|\, and it is observable that the three lines contain the elements of the British alphabet, every character of it being formed from one or more. Again, the NAME, in different aspects, was made to educe doctrines, religious and philosophical, in endless varieties; for instance, the space between the two outer lines was divided into seven portions, which represented the seven days of the week; the middle ray, along which the presiding bard always looked, ran through Woden's day, *i.e.* dydd Gwyddon, the Druid's primitive name.[3]

The British bards seem to have been always very jealous of the honour of the true God. The proclamation of His name they considered as the manifestation of Him in His works; and, as they regarded the visible creation as being brought into order chiefly through the agency of the sun, they looked upon Him as pronouncing and giving form to His name by means of the triple ray, which embraced the whole extent of the sun's influence.

The danger seems to have been that men, not properly understanding the NAME, would deify the form,

[3] Dydd Merchur, the day of Mercury, a son of God, and born of a virgin. It was on this line, "the east side, towards the rising of the sun," (Num. ii. 2,) that the tent of Judah, from whom should come the Messiah, was to be pitched, when the tribes formed a circle "about the tabernacle."

which, we are told, they did at a very early period. This mistake would appear to have been at the bottom of most of the idolatries of the heathen world.

There is something in the "Mysteries" remarkably corroborative of the age of the world, according to common computation, as well as of the great antiquity usually assigned to the bardic system. They give us to understand that the gorsedd was in operation, when the sun of the vernal equinox was being conveyed over the point of liberty, or the equinoctial line, from the celestial annwn of the Druids into heaven, exactly on the points of the bull's horns, which, calculating by the precession of the equinoxes, could not have been less than 5,800 years ago!

Whilst /I\, the great seal of the gorsedd, symbolized the triune God in His several attributes, so there was exhibited in connexion with it most remarkable antetypes of the future manifestation of the second Person.

The bard, standing on the central stone, at the concentration of the rays, in the eye of light, was considered as the sun of the moral world; looking due east, along the two-fold middle ray, which proceeded from the signs of the ram and of the virgin, he was regarded as the son or lamb of God, born of a virgin. He was considered as the son of God, because he stood at the conjunction of the triple symbol of the name of God, and was a living and corporeal representation of the /I\, the Logos, by which the world was made. He was thus looked upon as God in the flesh.

As the Druids believed that the world was gradually advancing towards perfection, which was being brought about through the instrumentality of these moral teachers, the bards, figuratively sons of God and born of a virgin, they were well disciplined to follow the Great Bard (with reverence be it said), who was really the Son and Lamb of God, really virgin-born, the Prince of Peace, author of the "Glorious Liberty," the Truth, those three great ends to which the bards aspired; He, who was the Word, "by Whom all things were made;" the "True Light, which lighteth every man that cometh

into the world;" whose "sign" ✝, the development of /I\, shall appear resplendent in the heavens at the renovation of all things.[4]

There is one philosophical doctrine connected with the sun, as held by the Druids, which is in a peculiar manner figurative of an event in the history of the redemption. The sun, emblem of the Deity, was considered, when on the vigil of *Alban Arthan*, as dying and descending into *annwn*, or hell; he was supposed to remain there during the whole of the next day, the short black Saturday; but on the morning of the third day, the Festival of the Alban, he was regarded as born again, and arising from his grave, victorious over all the dragons and evils of annwn. Is not this a lively picture of the death, burial, and resurrection of the "Sun of Righteousness?" What Druid would not feel the force of the Evangelist's words: "Very early in the morning, the first day of the week, they came unto the sepulchre AT THE RISING OF THE SUN?"—(*St. Mark*, xvi. 2.) The latter expression is so worded in the original, that it is difficult to say which sun would first occur to the mind of the reader, as having arisen on the morning of this great SUNDAY.

There is something that fills the mind with astonishment, when we contemplate the dispensation of God in thus guiding or instructing our forefathers to have constantly before their eyes, whilst engaged in the act of public worship, such anticipatory tokens of better things.

[4] The primitive fathers believed that the "sign of the Son of Man," which should appear in the heavens at the last day, was the cross. "That is the cross," says St. Chrysostom, "more bright than the sun, if the sun is darkened and the cross appears; for it would not appear, if it were not brighter than the sun's rays." It would appear that the bards believed that a manifestation, similar to that which took place at the creation, would be repeated at the renovation of the world, for in the "Roll of Tradition," after having spoken of the former, it is added; "Still and small was that melodiously sounding voice (*i. e.* the Divine utterance), which will never be equalled again until God shall renovate every pre-existence from the mortality entailed on it by sin, by REVOCALIZING THAT NAME."

No wonder that tradition describes the Gospel as being easily received in this country. We are told, indeed, that to about the fifth century, the priests of the Christian religion were taken exclusively from among the Druids, so naturally was Christianity regarded as the development or perfection of Druidism.

We find that, in the sixth century, the ancient system was in no way looked upon as inconsistent with Christianity, but rather absorbed by it. Taliesin presided over a bardic chair at Llanllychwr, called the CHAIR OF BAPTISM, "for no one could obtain in it the privilege of teacher, who was not baptized and believed in Christ;" its motto was very significant,—"Good is the STONE with the GOSPEL." From that time to the present, the members of the Gorsedd have been members of the Church; some of the brightest ornaments of the latter have professed bardism. Saint Talhaiarn composed a gorsedd prayer, which is used to this very day; Saint Cattwg and Gildas were bards; Saint Teilo had his bards, Balchnoe and Ystyphan. Geraint Vardd Glas, Einion the priest, John Kent, and a host of others, were Christian bards, and acquainted with the "Mysteries" which have come down, and are now known only to the bards of Glamorgan; and let it not stagger any one, that these moral suns should appear after the Sun of Righteousness, as if the real fulfilment was yet to come; for are not Christians one with Christ? "As many as have been baptized into Christ have put on Christ." "Not I, but Christ." In Him might the doctrine of the metempsychosis even be said to be realized in its fullest sense: "Hereby we know that He abideth in us, by the spirit which He hath given us." But we are bordering on forbidden ground: religion may not be treated of in the pages of the *Cambrian Journal*, "except historically."

J. WILLIAMS ab Ithel.

POETRY.

RHIANGERDD.

Edeyrn Davod Aur,[1] in his celebrated Grammar, enumerates several characters as being worthy and proper objects of song; and, moreover, notices the different qualities for which they ought to be respectively celebrated. As might be naturally expected, a rhian, or a lady, occupies a prominent position in his list; and of her he says:—

"A lady is to be eulogized in respect of her form, countenance, genealogy, beauty, pertness, simplicity, commendable and genteel manners, affection, elegance, and amiableness; and to her belong affection and love."

In former days this rule was greatly observed, as may be gathered from the number of love odes which diversify the works of the bards. Rhys Goch ap Rhiccert, in the twelfth century, and Davydd ab Gwilym, in the fourteenth, were remarkable for the success with which they sang the praises of the fair sex. The latter addressed to the object of his admiration no fewer than one hundred and forty-seven poems! In his time it was customary to crown the successful candidate on a Rhiangerdd with a birchen wreath. To trace the custom to its origin would now be impossible; suffice it that Dr. Pughe says of the birch, that, among our forefathers, it was

"An emblem of readiness, or complacency, in doing a kind act. If a young woman accepted of the addresses of a lover, she gave him the birchen branch, mostly formed into a crown; but if he was rejected, she gave him a *collen*, or hazel."—(*Sub voce* "Bedw.")

Relative to the operation of the usage in question, we

[1] He flourished in the thirteenth century.

have the following historical account in the *Iolo MSS.* p. 492:—

"After that, an Eisteddvod was held at Dôl Goch, in Emlyn, under the patronage of Llywelyn, the son of Gwilym, which was attended by John of Kent, and Rhys Goch, of Snowdon, in Gwynedd; between whom contention arose. John of Kent was pronounced superior here in sacred, and Rhys Goch in encomiastic, poetry; however, superiority and the chair were adjudged to sacred poetry; but John of Kent would not consent to be invested with the decoration of the chair of Ceredigion and Dyved, choosing to attribute to God the victory; whence some said, that God himself won that chair. Llywelyn ab Gwilym again announced, that competition in amatory song would take place for the chair of Ceredigion, in which Davydd ab Gwilym was declared successful, and invested with the birchen wreath, the ornamental meed given for lays to ladies. Upon this occasion, Llywelyn, the son of Gruffydd, one of the three brothers of Marchwiail, sang the englynion of 'Marchwiail bedw briglas,' in the ancient style of poetry; after which, the three brothers announced, under a year and a day's notice, that an Eisteddvod would be held at Maelor, under the patronage of Earl Mortimer, and the crown of King Edward III. At this Eisteddvod, poetical composition for chairs took place; in which Ednyved, the son of Gruffydd, won the chair, for his Cywydd Gwr, and shorter stanzas of 'Eiry Mynydd;' and Madoc, the third brother, won the chair and a birchen wreath, for his poem to a lady; whereupon Davydd ab Gwilym sang kindly of him for that poem. At this Eisteddvod, Iolo Goch was adorned with a chair ornament, for the sciences he learned of Ednyved, the son of Gruffydd, with regard to the art of vocal song and its relative knowledge. Vocal song and alliteration were much improved at these three bardic congresses."

After that we hear nothing of the birchen observance, until last summer, when the committee of the Dinas Mowddwy Eisteddvod proposed the wreath as a badge of honour to the successful candidate on a "Rhiangerdd," or eulogistic song, to "Lleucu Llwyd," who is described as

"A lady of great beauty, who lived at Pennal, in Merionethshire. She was beloved by Llywelyn Goch ab Meurig Hen, of Nannau, but against the wishes of her friends. When her lover had gone on a journey to South Wales, she was told by her

father, as a means of weaning her affections from him, that he was married to another woman, upon hearing which, she fell down, and immediately expired. Her lover, on his return home, composed a pathetic elegy on her, the original of which is preserved in manuscript, and a translation of it is printed in Jones' *Bardic Museum*. This occurred about the year 1390."—(Williams' *Eminent Welshmen*.)

The following is the adjudication, drawn up by the bard Gwalchmai, on the respective merits of the several poems on the above subject that were sent in for competition at the Eisteddvod:—

ADJUDICATION.

(Translation.)

"On this subject five compositions have been received. They are all so excellent, that we can make but a single classification of them, which in public competition is not often the case, though each has its own peculiar merits. In accordance with the tenor of the announcement, we expected that some of the competitors would have adopted the Cywydd metre, in deference to ancient usage. In the *Iolo MSS.* it is stated, 'in the time of King Edward III. the Eisteddvod of Gwern-y-Cleppa took place, under the patronage and gift of Ivor Hael, and to it came the three brothers of Marchwiail, in Maelor, in Powys, and Llywelyn ab Gwilym, of Dôl Goch, in Ceredigion. The three brothers of Marchwiail, and, with them, Davydd ab Gwilym, had been scholars in bardism to Llywelyn, the son of Gwilym, at Gwern-y-Cleppa, that is, the court of Ivor Hael. It was at this Eisteddvod that the *Cywydd* metre was admitted to chair privileges, to which it had not previously been entitled. From thenceforth the Cywydd became included among the chair metres; and, when competition for the chair ensued, Davydd ab Gwilym won it, through force of genius and original purity of Welsh diction. Llywelyn ab Gwilym again announced that competition in amatory song would take place for the chair of Ceredigion, in which Davydd ab Gwilym was declared successful, and invested with the birchen wreath, the ornamental meed given for lays to ladies. Upon this occasion, Llywelyn, the son of Gruffydd, one of the three brothers of Marchwiail sang the englynion of "Marchwiail bedw briglas," in the ancient style of poetry. At an Eisteddvod held in Maelor, in Powys, under the patronage of Earl Mortimer, poetical competition for chairs took place; and Ednyved, the son of Gruffydd, won the chair, for his Cywydd

Gwr; and Madoc, the third brother, won the chair and a birchen wreath, for his poem to a lady.'

"But it would seem that on the present occasion the metre was a mere matter of choice on the part of the writer.

"In illustration of the purport of the poem, we will quote the following from Williams' *Eminent Welshmen*. 'Lleucu Llwyd, a lady of great beauty,' &c.—(*See above*, pp. 270–71.)

"*Un a hoffai ei chael* writes in an easy style, but he is not sufficiently comprehensive to occupy the foremost position.

"*Llywelyn Goch ei charodwr* has been, on the whole, extremely happy in his composition; his accentuation is good; but the orthography exhibits some signs of carelessness.

"*Ab Meurig Hen* produces a smooth, pretty, and striking poem, adhering well to the subject. He approximates very near our standard. A little more care with the tenses, in order to avoid the joining the present with the future, or the too rapid transition from one to the other, would have rendered it still more excellent.

"*Bardd Nannau* seems to be master of his work. Hear how he describes the beauty of Lucy:—

'O fy anwyl Leucu Llwyd,
Harddach fyrdd na'r manod wyd;
Er maint yw urdd y lili wen,
Pan fo'r gwlithoedd ar ei phen,
Gwên dy wyneb, feinwen deg,
Sy'n dlysach na'r holl flodion chweg.'

"The writer pursues the history in a striking manner, and, having shown that

'Ei thad ei hun a lâs ei ferch,
A Lleucu Llwyd yn ferthyr serch,'

"He ends with a lamentation full of feeling:—

'Llywelyn Goch mewn aethus nwyd,
Alarai am ei Leucu Llwyd;
Fel hyn y bu ei gwynfan blin
Yn llifo dros ei grinllyd fin:—

Tydi yw'm cariad fyth,
Mae'th fonwes immi 'n nyth—O Lleucu Llwyd!
Fel gwennol dôf ryw ddydd
O'm rhwymau oll yn rhydd,
A'm hedfan attad fydd—O Lleucu Llwyd!'

"Of this song we have nought to say, otherwise than that it is excellent, and that nothing prevents us from awarding to it the

premium, but the old Welsh proverb, '*nid da lle gellir ei well,*' that is, not good which may be excelled.

"We conclude our critical remarks on the 'Rhiangerdd' with *Canrobert*. His poem is extremely full of the resplendent gems of true genius. The imagination is happy, the language pure, the consonancy good, and the feeling vivid. The history is preserved, so as not to be lost in the poetry; the poetry is preserved, so as not to be lost in the history, and thus it answers the character of an *historical song*. In a word, this poem is all that it should be, and we hesitate not to proclaim it truly worthy of the prize, and the honour of the 'ancient usage.' It were useless to quote, nevertheless, perhaps, we ought to give some specimens of the genius of the able author:—

'Ar lechwedd glâs y mynydd,
Mewn lled annedwydd nwyd,
Y safai, dan bruddganu,
Y brydferth Leucu Llwyd.
Fel rhyw Angyles dyner,
O ganol lleufer Ne',
Ni fynnai ond darwênu
Ar agwedd haul y De'.

'Er tyfu 'n frith o'i deutu
Y mân friallu mwyn;
Er llenwi 'r awyr deneu
A pheraroglau 'r llwyn;
Toreithiog feusydd Pennal,
Adeiliau gwych y dre',[2]
Ni lwyddant er ei hattal
Rhag edrych tua'r De'.

'Erddygan fwyn y mwyalch,
Gwedd hyfalch Dyfi fawr,
A champau siongc yr wynos,
Dros wyros bach y llawr;
Chwibanau yr aradwr,
Ac adsain corn y bwyd,
Nid allant aflonyddu
Syniadau Lleucu Llwyd.

'Edrychai dros y gwastad,
At fryniau gwlad y De',
I'w meddwl nid oedd yno
Yn unig ond Efe.[3]

[2] Machynlleth.

[3] Llywelyn Goch.

(Calon Drom.)

"Chwyth y cur, Ogleddwynt tirion,
Sydd yn llechu dan fy nwyfron
Swnied odiaeth sain dy edyn
Oll a wylais i Llywelyn;
Yna dywed wrtho 'n dawel,
Nad all dirgel
Gyffer Angel
Uchel achau,
Ddim diferu un difyrrwch,
Hoff dawelwch,
Na meddalwch,
I'm meddyliau.

"Treiddia ochain, tra na ddychwel,
Ac o phery 'n hir y ffarwel
Fwyn, a swniwyd finnos unwaith,
Ar ddechreuad cwrs ei ymdaith.
Och! ys cefais achos cofio
'R noson honno;
Daeth i daro
Deithi derwen,
(O, anwydol ddychryniadau!)
O'r cymmylau,
Lu o folltau
Ulw fellten.

"Ac ar uswydd goeden aswy,
Rhoddai 'r Bi ryw sgrech ofnadwy;
Yna rhedai draws fy rhodiad,
Ysgyfarnog, wisgi feirniad:—
Pwy a garai 'r arwydd gerwin?
Dywed Dewin,
Nad yw 'r goelin
Ond dwyn galar.
Iôr o gwylia, rhag pob gelyn,
Fy Llywelyn;
Hyn wy 'n ofyn,
Mewn iawn afar.

"O ble rhoglir y peryglon?
A'i o ledrawl anwir ladron?
Neu a ddaw fyth i'w orddiwes,
Al o fannau cul y fynwes?
Na; mi goeliaf fod ei galon
Fyth yn ffyddlon,
Ac yn union,
Egain anwyl!

Hwnt! ardebau fy nrwg dybiaeth;—
Deil ei afaeth
Fel fy hiraeth
Hyd fy arwyl."

Edrycha tua'r nef, a llais i'w mympwy gwyd,—
"Tra ffyddlon, union yw;
Fe gâr Llywelyn Goch ei anwyl Leucu Llwyd
Yn nesaf at ei Dduw."

Ond cyn cael lle i gynnal
Yr hardd-dyb hwn yn hwy,
Daeth gwŷs o lŷs y Pennal,
A gloddiodd ynddi glwy'.

"Mae'r hin yn boeth, mae'n adeg bwyd,
Na foed lwc llai i Leucu Llwyd:—

"Mae'm harglwydd yn gorchymyn
Eich presennoldeb llon;
Daw newydd am Lywelyn
A'm meistres ger ei fron."

A cher ei fron y brysiodd y brydferth Leucu Llwyd;
Ond arglwydd mawr y Pennal, mewn rhyw anwadal nwyd,
Ddywedodd, "Fy merch hygar, mae galar ar eich gwedd,
Ofnwyf fod eich hanfod yn barod iawn i'r bedd.
Na foed i'ch cariad gwiwgu fel hyn eich maeddu mwy,
Dewiswch wr teilyngach, a dowch yn iach o'ch clwy,
Llywelyn Goch anghofiwch, na redwch byth i'w rwyd,
Mae'n briod caeth i arall, gwrthododd Leucu Llwyd."

Ni wnaeth y feinwen hawddgar ond codi 'golwg fry,
Ac yna syrthiai 'n farw ar ganol llawr y ty.
I mewn y daeth yn union ryw wron, pur ei wawr,
I honni ei ddyweddi, y Lili oedd ar lawr;
Yn syn y saif Llywelyn:—ni fyn na bir na bwyd,
Ond wyla ei riangerdd, priodgerdd Lleucu Llwyd.

(Ar Hyd y Nos.)

"Beth yw hyn a welaf heno?—Ow Lleucu Llwyd!
Wedi 'r ymdaith, ai yr amdo—Ow Lleucu Llwyd!
Ydyw arwydd têg dy urddas,
Gwisg bêr edau dy briodas?
Ai gwyl ini yw galanas?—Ow Lleucu Llwyd!

"Oeddit wiwlwys uwchlaw 'r alaw—Ow Lleucu Llwyd!
Cariad yn dy fron yn curaw,—Ow Lleucu Llwyd!

O, mor anwyl oedd dy wenau!
Per a swynol oedd y seiniau,
A lifasant o'th wefusau;—Ow Lleucu Llwyd!

"Pa ham heno 'r wyt yn hunaw?—Ow Lleucu Llwyd!
Minnau 'n welw yma 'n wylaw?—Ow Lleucu Llwyd!
Dyre, deffro, freilw 'r dyffryn;
Dylai alwad dy Lywelyn
Dy eneidio am funudyn.—Ow Lleucu Llwyd!

"Distaw etto! nid oes atteb;—Ow Lleucu Llwyd!
Nid oes gwên ar naws ei gwyneb.—Ow Lleucu Llwyd!
Tywyll yw ei llygaid clwysion,
Dwl a gwan ei dwylaw gwynion,
Gorwedd difrad ar ei dwyfron.—Ow Lleucu Llwyd!

"Nid oes iaith gan eos weithian—heb Leucu Llwyd.
Nid oes enaid mewn glas anian—heb Leucu Llwyd.
Mae ei thegwch yn gwaethygu,
Briw oll ydyw ei briallu;
Nid yw 'r byd yn werth ei garu—heb Leucu Llwyd.

"Ni ddwg deiliog wîg, na dolydd—heb Leucu Llwyd,
Nwyf, a lŷn wrth fron aflonydd—heb Leucu Llwyd.
Wyf annifyr, wyf anafus,
Ow! mae'm helynt yn anhwylus;—
Heb wên Leucu wyf anlwcus—Ow Lleucu Llwyd!

"Cwympai siriol wemp wiw seren—fy Lleucu Llwyd;
Rygraid lyw, o'r grëad lawen—Ow Lleucu Llwyd!
A du wallawg oer dywyllwch,
Ddaeth i haeddawl sedd yr heddwch,
Gan ddiwyno pob diddanwch.—Ow Lleucu Llwyd!

"O, mae ymson am yr amser,—Ow Lleucu Llwyd!
Eang wanwyn teg fy Ngwener—fy Lleucu Llwyd;
Y mae gweled emmau gwiwlon,
Ol ei thraed ar lan yr afon,
Bron a thorri 'n ddwy fy nghalon—am Leucu Llwyd.

"Pura' alaw 'r pêr awelon,—Ow Lleucu Llwyd!
Adsain yw o lafar tirion—fy Lleucu Llwyd;
Ceisia'r purwlith—cus y borau,—
Wena yn y claer belydrau,
Weithio llun ei rhagoriaethau,—fy Lleucu Llwyd.

"Ond nid eill eu hynod wallau,—Ow Lleucu Llwyd!
Lai na llenwi lli fy nagrau—am Leucu Llwyd.

Onid sal, tra fyddo 'r sylwedd,
Mun a garaf, yma 'n gorwedd?
Mun a'm dewis hyd y diwedd,—fy Lleucu Llwyd.

"Ond waeth tewi;—dowch, forwynion—at Lencu Llwyd;
Gwisgwch yn ei dillad gwynion—fy Lleucu Llwyd.
Dygwch fri pob rhyw bwysiau,
Er irlwysaw ei harleisiau,
Cyn ei baeddu 'mhlith y beddau.—Ow Lleucu Llwyd!

"Na, ni faeddir—Engyl nefol—Ow Lleucu Llwyd!
Yno garant roi rhagorol—Ow Lleucu Llwyd!
Nawdd eu hedyn i'r fun hudol,
Oní wysia 'r udgorn oesol,
O'i hoer wely tan-ddaearol—fy Lleucu Llwyd.

"Yn y fynwent gwelir finnau,—Ow Lleucu Llwyd!
Yno 'n barod, hwyr a borau,—Ow Lleucu Llwyd!
Gyda'm teyrnged laith o ddagrau,
Aethus sain, a theg rosynau;—
Ow, na welwn anwyl aeliau—fy Lleucu Llwyd.

"Pan rydd angau, elyn ingol—Ow Lleucu Llwyd!
I myfinnau ddyrnod marwol—Ow Lleucu Llwyd!
Dodwch bwys fy nghorph i orphwys,
Wrthlaw gwely Lleucu wiwlwys;—
Pery 'm bryd hyd wlad Paradwys—am Leucu Llwyd."

Huno mae y fenyw odiaeth
Ymhridd sanctaidd Eurgain lân,[7]
Mwy ni ddigwydd siomedigaeth,
Er gorleddfu tôn ei chân.

Rhoddi wnaeth ei bywyd tawel,
Gynt yn aberth pur o serch,
A thrwy hynny tystiai 'n uchel,
Gryfed ydyw cariad merch.

CANROBERT.

[7] Llaneurgain.

[Will any of our poetic readers favour us with a translation into English verse of the above poem?—ED. CAMB. JOUR.]

THE GRAVE OF LLEWELYN.

From Poems by JOHN LLOYD, Esq., of Dinas, near Brecon.

MOURN, Cymry, mourn for the gallant Llewelyn,
The bravest and best of your princes of yore!
Though story and song of his prowess are telling,
His grave is all nameless on Irvon's dark shore.

But subjects whose freedom he lived but to cherish,
By countrymen false to that country betray'd,
He came to their rescue, they doom'd him to perish,
Laid low by the hands that he look'd to for aid.

Traitors of Buallt and black Aberedu,
Oh! never shall time wear the foul stain away
From those who could deed so detested and dread do,
As their country and king to a tyrant betray.

Surrounded by foes, and by fortune forsaken,
Still nobly he struggled when hope was no more,
Alive by oppressors he scorn'd to be taken,
And fast flow'd his life-blood on Irvon's dark shore!

His grave, in yon cross-road, no head-stone incloses,
No mark to the stranger his resting-place shows,
Still the vile spot is hallow'd where a hero reposes,
The shame that they meant him remains with his foes.

And shall Cambria rear yon proud pillar of glory
To a stranger in blood, her's by birth-place alone,
The soldier who lives in famed Waterloo's story,
Nor raise one to him who was only her own?

Who lived, and who fought, and who died for no other,
His faith to his country who sealed with his gore.
Shall the Cymry still longer each warm feeling smother,
And his grave still be nameless on Irvon's dark shore?

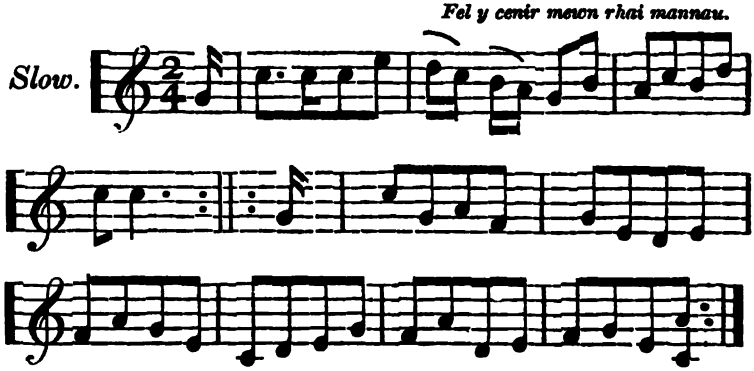
[We have received a communication from another correspondent, in which the Irvon is pointed out as the river on the banks of which Llewelyn was slain, and not the Wye, as Giraldus Cambrensis had inadvertently mentioned. Our valued correspondent adds, moreover, —"The project . . . has often occurred to me, viz., a monument to the brave Llewelyn, the last independent prince of the Cymry. I am, for one, not only ready, but most willing to contribute my mite for so desirable an object; and I am convinced the project only requires a little agitation created to rouse every true Cymro to obey the call."

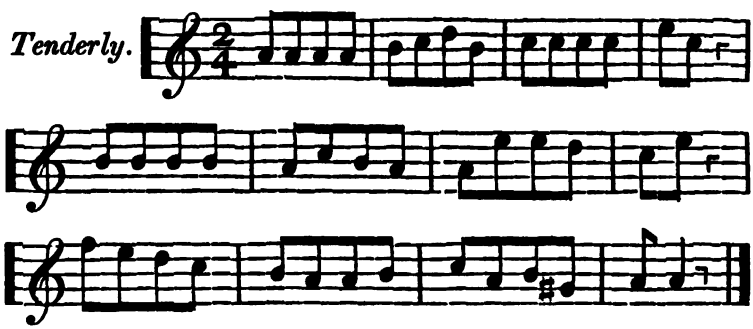
Towards this object we have already received several contributions, and we trust that we shall have the pleasure of announcing in our next a long list of subscribers.—ED. CAMB. JOUR.]

MUSIC.

ANCIENT WELSH MUSIC.

XVI. Y DDIMMAU GOCH.

Fel y cenir mewn rhai mannau.

XVII. GADAEL TIR; Y FORDD FYRRAF.

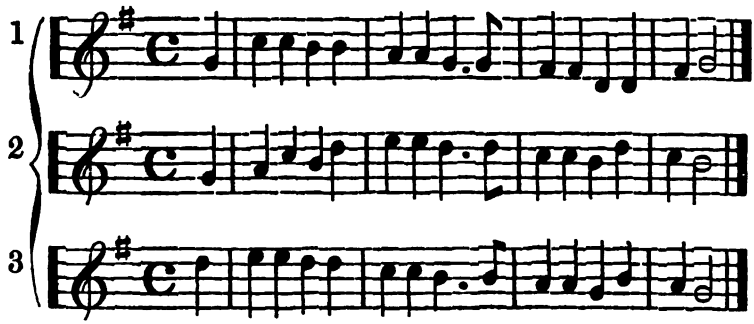
Fel y cenir yn Nghyfeiliog.

MOLAWD TREFALDWYN.

Y mae per arwyrain fad i 'm hanwyl wlad yn gweddu,
Mae hi o ragoriaethau 'n llawn, ac lawn yw ei dyrchafu;
Uwch pob gwlad ac ardal fwyn, Trefaldwyn wyf yn garu, &c.

Gwilym Bryn Mair Cyfeiliog ai cant
Gwel Gwyliedydd Rhif 18, *Tu dalen* 59.

XVIII. SUO-GAN DEWI WYN.

MESUR DAU DARAWIAD.

Erddygan O gylch.

BIOGRAPHY, &c.

THE SCIENCE AND SCIENTIFIC MEN OF WALES.

By Soranus, M.D., F.L.S., &c., &c.

In the present series of biographical sketches it is designed to contribute a few desultory materials towards a new department of the literature of Wales. No arrangement founded upon dates will be observed in the *first* publication of these memoirs. They will be published as they are completed, without reference to subject or chronology. If, perchance, at a future time a re-issue of this series should be justified by the reception accorded to the present effort, such a chronological order in the disposition of the subjects will be adopted as will render them historically progressive. Poets, historians, and musicians will be excluded from this design,—and that on the plea not because the poetic and historical compositions of the Welsh people may not have raised the standard of its *science*, but because this branch of Celtic literature has been refinedly cultivated by the ablest scholars of Wales.

The painters, sculptors, chemists, geologists, engineers, botanists, naturalists, and the physicians and physiologists of a country, no less, indeed, than its poets, musicians, and historians, deserve to be canonized as its "great men," and venerated as its demi-gods. In Welsh literature this is still a desideratum. If the present effort should but kindle in others—more able than he who now presumptuously commits himself to the first attempt in that direction—a desire for further conquest, good service will have been rendered to the cause; and the science, and men of science of Wales will cheer, gratefully responsive to the labour.

No elaborate or finished history is to be here undertaken. If the biographies of individual men should

suggest a train of general remark, either upon the industry, the arts, the manufactures, the agriculture, or mineral resources of Wales, such observations will occur at their appropriate places. The chief object of the author is to connect with Wales those sons of the native soil who have attained the summits of honour and eminence in science and the arts. But Wales owes much to others who have made it the land of their adoption. The histories of such men on the wondrous platform of this Principality will serve well to illustrate what native intelligence *may* accomplish. The Saxon, the Scot, the Irish, the Frenchman, the German, the Dane and the Swede, are now busy in the vast work-shops which have risen, and are rising, as if by the talisman of the charmer, in the valleys and mountains of this country. Wales is fast becoming the Babel-hive of motley nations. Of this heterogeneous multitude, the Welsh, the pure Celtic element, is rapidly decreasing in numerical proportion. If the statesman, the preacher, the schoolmaster and the patriot do not soon unite their efforts to rouse the primitive genius of the land, its wealth—boundless wealth!—will be worked by alien hands, and monopolized by foreign invaders. The indigenous children will sink under an exotic yoke down to the abject degeneracy of servitude. Let the native men of *this* age avert the impending shame. Let the evil be boldly defined, and the Welsh may yet act a conspicuous and heroic part in the regeneration of their race.

Over no portion of the British dominions awaits there a brighter futurity than that which illumines the prospects of this Principality. By its boundless mineral resources, by various other natural gifts, it has received the unmistakable promise of eventual greatness. In no distant period its picturesque valleys will teem with a thriving population. Its mountains will yield up their illimitable riches at the bidding of the capitalist and the magic touch of an improved science. Though the present radiant prospects of this country are chiefly to be ascribed to the quickening influence of the railway, no

little merit is due to those native patriots and educators of this and former periods, who, single-handed, have laboured to uplift the standard of the national mind, who have roused into an active condition of growth the rare qualities of the Welsh intellect, and of whose unrecognized exertions the existing collective intelligence of the people is the fruit. If Welshmen are destined, through lack of capital, to play a secondary part in the era of commercial activity which is now lustrously dawning on their parental land, Welsh blood, Welsh labour, and the Welsh enterprize must yet constitute the basis, the substratum, of all lasting greatness. The epoch of science and commerce is approaching; that of agriculture is entombed. Let every Welshman halt, and hark at the voice of warning. Let him ask himself, in what respect he is *less* prepared than the Saxon, or the Scot, to enter upon this new and stirring competitory age. The answer thus evoked will direct him aright in the path of progress. The times which are coming will demand for the best interest of Wales, not the charm-giving sonnets of the poet, not the literary scholarship of the historian, but the practical intellect of the mechanician, the sagacious eye of the inventor, working under the luminous guidance of the philosophic theorist. But the land of our birth abounds, above all other lands, in the higher and purer gifts of nature. Its varied flora has enwreathed with fame many a native botanist. Its favoured coasts are the resort of all the naturalists of Europe. Geologists have discovered in its crust-structure the durable tablets which unperishingly are bearing onwards to another and another generation the imprint of their names. Its coal trade has expanded many a penniless peasant into the stately magnitude of a proud prince. Its iron trade, its peopling its lonely highlands with teeming cities. It is already the metropolitan centre of the copper commerce of the world. Its tin works, patent fuel factories, and its potteries, and numerous other dependent and accessory branches of industry, contributing to an imposing *sum* of intellectual and mercantile activity, which, in accents

at once visible and audible, proclaim it as "the land of promise."

In reviewing the biographical histories of the distinguished men of Wales, let us turn first to the father of British botanists and naturalists,—Lewis Weston Dillwyn.

Lewis Weston Dillwyn, Esq., was born at Ipswich, in the year 1778, and was the son of William Dillwyn, Esq., who was descended from an old Breconshire family of that name. It is probable that the patronymic took its origin from the village of Dilwyn, in Herefordshire, and it has been suggested that the eminent bard, "Ieuan Deulwyn," who presided at the Glamorgan Gorsedd, *circa* 1480, was of this family. Burke, in his *General Armoury*, gives the arms as *gules*, a chevron *argent*, three trefoils slipped of the first, and states that some branches of the "Dilwyns" bore *gules* on a chevron *argent* three crescents of the first, till trefoils were substituted for the crescents on the authority of the Herald's Office, in 1731. Crest—A stag's head couped proper. Motto—*Craignez honto.*

Somewhere about 1810 he married Mary, the daughter of John Llewelyn, Esq., of Penllergare. On the death of Col. Llewelyn, the Dillwyn family removed to Penllergare, Mr. Dillwyn being trustee to his eldest son, the present John Dillwyn Llewelyn, Esq., who was heir to large estates in the counties of Glamorgan, Caermarthen, and Brecon, under the will of his maternal grandfather, and who married Emma, fourth daughter of the late T. Mansel Talbot, Esq., and has issue. The second son is L. Llewelyn Dillwyn, Esq., now of Hendrefoilan, and M.P. for this borough, and who married Bessy, daughter and co-heiress of Sir H. De la Beche, C.B., F.R.S., and has issue. His daughters are two in number, Fanny and Mary—the former married Matthew Moggridge, Esq.

Mr. William Dillwyn was a member of the Society of Friends—a man of powerful frame and vigorous convictions, and was descended immediately from ancestors who had emigrated to America in the company of William Penn. Thus, at an early and the most impressionable

period of his life, he came to be an eye-witness of the slave system; on his arrival in England his mind reverted with renewed earnestness to the horrors of slavery. This statement is here made on the authority of Mrs. Stowe, who, in her *Sunny Memories*, connects the name of William Dillwyn with that of Clarkson, as entitled to no little of the immortal honour which will ever belong to the heroes of the great anti-slavery struggle of that time —the brightest spot in the humanity of the British nation! Mrs. Stowe thus writes:—

"Clarkson being invited to the house of William Dillwyn, one of these friends to the cause, he says—'How surprised was I to learn, in the course of our conversation, of the labours of Granville Sharp, of the writings of Ramsey, and of the controversy in which the latter was engaged! How surprised was I to learn that William Dillwyn had, *two years before*, associated himself with five others for the purpose of enlightening the public mind on this subject.'"

From this passage it is evident that when Clarkson was invited by William Dillwyn to his house, the latter had been engaged for two years in the devising and the maturing of the means by which the stupendous work was to be accomplished, which, afterwards, through the heroic labours of Clarkson and Wilberforce, crowned England's name with glory. We believe that letters are also extant addressed by Wilberforce to L. W. Dillwyn, Esq., in which he speaks in the warmest terms of the service rendered by his father, William Dillwyn, to the cause to which Wilberforce had consecrated his life. In another place, in the same volume, Mrs. Stowe remarks:—

"At the Ipswich depôt we were met by a venerable lady, the daughter of Clarkson's associate, William Dillwyn. She seemed overjoyed to meet us, and took us at once into her carriage, and entertained us all the way to the hall by anecdotes and incidents of Clarkson and his times."

About the first year of this century it was that Mr. William Dillwyn first visited Swansea. On this occasion he purchased the Cambrian Pottery, in this town, of Mr. George Haynes, at the head of which important manu-

factory he placed his son, the subject of this memoir, in 1802. As an illustration of the peculiar talent which afterwards culminated in the son, it may be stated that, at this time, he extemporized with his own hands a map of Swansea, indicating artistically the leading features of the town and the position of the pottery. This map is now extant, and bears date, "Beaufort Place, Strand, Swansea, 1802." From this time commenced the career of Mr. L. W. Dillwyn, in this town. Little is known of the early history of young Dillwyn. Since, however, he was elected a Fellow of the Royal Society, about the year 1804, at the youthful age of twenty-five, and published the first part of his classic and elegant volume on the *British Conferv*æ in 1802, and his *Botanists' Guide* in 1805, in conjunction with Dawson Turner, a work, as will be afterwards seen, which bears marks of advanced scholarship and high scientific attainments, it may be inferred that his early education must have been of a superior quality.

During this period of his life he assiduously wooed the handmaidens of science and commerce. It is most charming to observe how his predilections for the former enabled him to chasten and exalt the occupations of the latter. The porcelain of his Cambrian Pottery became literally the illustrations of his labours on natural history. The draughtsman employed on his books was the artist engaged in the painting of his pottery-ware. This passage in the life of Mr. Dillwyn exemplifies most eloquently the practical uses to which the man of business, or the merchant, may convert the more refined attainments of the intellect. The "Opaque China," a superior kind of earthenware, introduced by Mr. George Haynes, in 1790, under the direction of Mr. Dillwyn and his enamel painter, Mr. Young, in the course of a few years acquired great celebrity, and became remarkable for the exquisite paintings of birds, butterflies, shells, and flowers, with which every article was ornamented. These paintings in natural history were not merely sketches coloured only to please the eye and garnish the cup; they were the

faithful portraits of the actual living objects, drawn with the utmost accuracy from nature. The elegant and beautiful material, so well known to connoisseurs as "Swansea China," was not, however, brought to perfection until the year 1814.

In a letter to Sir H. De la Beche, Mr. Dillwyn states:—

"My friend, Sir Joseph Banks, informed me that two persons, named Walker and Beely, had sent to government, from a small manufactory at Nantgarw (ten or twelve miles north of Cardiff), a specimen of beautiful china, with a petition for their patronage, and that, as one of the Board of Trade, he requested me to examine and report upon that manufactory. Upon witnessing the firing of a kiln at Nantgarw, I found much reason for considering that the body used was too nearly allied to glass to bear the necessary heat, and observed that nine-tenths of the articles were either shivered, or more or less injured in shape, by the firing. The parties, however, succeeded in making me believe that the defects in the porcelain arose entirely from imperfections in their small trial kiln, and I agreed with them for a removal to the Cambrian Pottery, at which two new kilns, under their direction, were prepared. While endeavouring to strengthen and improve this beautiful body, I was surprized at receiving a notice from Messrs. Flight and Barn, of Worcester, charging the parties calling themselves Walker and Beely with having clandestinely left an engagement at their works, and forbidding me to employ them."

Such is a brief sketch of the introduction of the Swansea porcelain. The hints derived from the failure of the above experiments enabled Mr. Dillwyn afterwards to manufacture an article which rose into celebrity as much on account of its inimitable paintings illustrative of natural history, and its elegance of form, as for the unsurpassed perfection of its material.

The manufacture of porcelain was not long continued in this pottery, other occupations absorbing at this period the attention of Mr. Dillwyn. About the year 1817 it was finally laid aside, and earthenware again became, as it now is, the sole product of the Cambrian Pottery.

It was in the character of a man of science that Mr. Dillwyn was known to the world. Even early in life his fame, as a naturalist, had spread over the continent of

Europe. He longed, with an ambitious fondness, to cultivate the friendship of the lettered and scientific men of every country. At his residence at Penllergare, he was visited by the most illustrious philosophers of his time—Wollaston and Davy were his intimate acquaintances. With every distinguished botanist of his age he was personally familiar. Robert Browne was his friend and frequent guest. He was gifted in the highest degree as a host—hospitable always, and hearty; he was equally at home with the farmer and the philosopher—with the former jovial, and with the latter wise. The mental characteristics of the late Mr. Dillwyn were emphatically those of an "observer;" but, by this designation, how much is signified! To theorize at his ease in his closet is the lazy luxury of the moody contemplatist. To search the tangled domains of nature for facts, to pile up into an indestructible monument slowly garnered truths, severed and marked from the fictitious and the false, imply a union of qualities, physical and intellectual, which, more than any other, conduce to the safe and sound extension of knowledge. So salient were these features of his character, that they overshadowed many others, in which, nevertheless, he was not wholly deficient. Though little devoted to the lighter descriptions of literature, in conversation we have elicited from him expressions of warm admiration for the genius of many of the classic English authors. Though, while discussing the merits of Shakspeare, or Milton, or Byron, his countenance would express a sense of their greatness, we believe that he gave little of his time to the study of their works; of "fiction," he would often express contempt. It may be doubted whether he really possessed that constitution of mind which is required to appreciate fully the meaning and the capabilities of this department of literature. But it was to this deficiency in one direction that he owed his rare and powerful endowments in another. What he lacked in imagination, he possessed in his rigorous love for tangible fact and demonstrative truth. His writings display an equal slowness to construct as to accept theories. He was not

a generalizer. In his writings, as in his conversation, little of the poetic is discoverable. He was a collector and a methodic classifier of facts. His works are eminently distinguished for the dense abundance of their data. The talent to classify, in virtue of which resemblances are seized and differences are distinguished, shone more brightly than any other in the mind of the late Mr. Dillwyn.

His first systematic publication was the *Botanists' Guide*, which he undertook in conjunction with the late Mr. Dawson Turner, of Yarmouth. From the title of this book, which was published in London in the year 1808, we remark that Mr. Dillwyn had then attained the distinction of the Fellowships of the Royal and Linnæan Societies. It does not appear that he was the author of any contributions to the *Philosophical Transactions* previously to this date. Subsequently, however, several papers, chiefly in the form of letters to Sir Joseph Banks and Sir Humphrey Davy, were published by him in these learned records. The preface to the *Botanists' Guide* was written by Mr. Turner. Therein he states, with reference to Mr. Dillwyn:—

"It is right to observe that the present work is indebted for its origin exclusively to Mr. Dillwyn, who, like many other botanists, accustoming himself as often as he left home to select the places of the growth of those plants which were likely to occur to his notice, was induced to extract whatever referred to the most uncommon species from Ray, Withering, and others, and reduce it to the arrangement adopted in this work."

It appears, therefore, that Mr. Dillwyn, first conceived the plan of this work, and that he had collected a considerable portion of the material of which it was composed, long before he was joined by Mr. Turner. It was published in two volumes, and exhibits proofs of great industry and labour. It gives a complete catalogue of British plants under the heads of the counties of England and Wales. A short sketch of the physical features of each county is prefixed as an introduction to the description of its flora. The merit of the *Botanists'*

Guide did not consist exclusively in that, it offered a complete list of the names and places of growth of British plants; it added also to the extant knowledge of botanical science by the description of new species.

In the preface, Mr. Turner lamented the uncultivated state of the cryptogamic branch of the botany of this country. It is certain that Mr. Dillwyn must also have strongly felt the wants of the times in this department, since, in four or five years subsequently, we actually find that, by his own unassisted labours, he completes the *opus magnum* of his life, his work on *British Conferv*æ. It appeared in parts, and was completed, as an elegantly illustrated quarto volume, in 1809. It is enriched, by Mr. Young, with numerous beautifully executed plates on copper. The first fasciculus was issued June 1st, 1802, and bears date, "Higham Lodge, Walthamstow." It was therefore commenced before the arrival of the author in Swansea. It was this work (so high was its literary and scientific character) which raised him, in 1804, to the Fellowship of the Royal Society. The writer of this sketch was assured by the author himself that the minute microscopic vegetations, of which this work is the history, were investigated exclusively by means of common and compound Codrington lenses. The modern achromatic microscope was not then in use among naturalists, and yet so remarkable is the accuracy and fidelity with which the characters of species are defined and illustrated, that, as Mr. Ralfs, a recent author, has assured the writer, the wondrous microscopes of these times enable the most scrupulous observers to improve but little upon original definitions of Mr. Dillwyn. All subsequent authors in this field of natural science allude in terms of praise to this monograph. It discovers uncommon descriptive abilities. Conciseness of definition is the characteristic of vigorous mental power; clearness and simplicity are the marks of genius; mystery and pomp the signs of mediocrity. Next in the order of dates comes his *Descriptive Catalogue of Recent Shells, arranged according to the Linnæan*

Method, &c., in two thick octavo volumes. It is dated "The Willows, Swansea, 1817." Since a period of about seven years intervenes between the date of this publication and that of the former, the inference may be fairly drawn, that the interval thus defined was occupied in the preparation of this work. It is dedicated to Sir Joseph Banks, who, at that time, was President of the Royal Society. It is characterized by the author as "An Attempt to Elucidate the Species of Shells, described in Gmelin's edition of the *Systema Naturæ of Linnæus*, and to pave the way to a better arrangement of them." His intimacy with Sir Joseph Banks, at this period, may be supposed from the following remark which occurs in the preface to this *Catalogue*:—

"Without the use of Sir Joseph Banks' extensive library, no writer on natural history can hope to attain any tolerable degree of perfection, and the advantages which the author has been permitted to derive from the liberal use of it, demands this public expression of his warmest thanks."

It contains 5,000 names and synonyms of shells, and 15,000 references to the labours of English and continental authors! It should, in this place, be observed, that these volumes relate to a sphere of natural science far removed from that to which, up to this period, Mr. Dillwyn had been accustomed to devote his mind; when this fact is remembered, the reader may well marvel at the tenacity of that memory which enabled one man, in so brief a period of study, to grasp such a vast multitude of particulars, to retain the names and definitive characters of so many species, so subtly to detect fallacies amid alleged affinities, and indicate resemblances amid opposed dissimilitudes, in fact, to chart, with the lucid intuition of genius, the grounds of a new classification of objects in an unexplored province of research.

In the year 1823 Mr. Dillwyn communicated a paper to the Royal Society, in the form of a letter to Sir Humphrey Davy, "On Fossil Shells." It was immediately published in the *Philosophical Transactions*. From this production, it is evident that the author had

already acquired a deep insight into the theoretical principles of organic and mineral geology, and that he had stored his mind with a large mass of practical details, such only as the enthusiastic student in the science, in so short a time, could have accumulated. Conybeare, Buckland, Phillips, Sowerby, and De la Beche were his companions and correspondents in these days. This paper is characterized by its speculative tendency—a quality of the author's mind which, in the remainder of his philosophical writings, is peremptorily suppressed. He first affirms the principle that, if the anatomical structure of extinct and living genera, however wide their separation in time, be the same, their *habits* must be conformable; and, conversely, if the habits of a fossil genus be the same with that still living, the geologist may predicate an identity of organization. He then argues, that when, in the process of geological transformation, one stratum is succeeded by another not much unlike the former, the organic remains in the second will differ little from those of the first; but, if the second stratum should depart strikingly in mineral composition from the first, the species fossilized in each will be almost irreconcilable. Although the views contained in the present communication to the Royal Society are merely the potential germs of undeveloped theories, they signalize their author as in advance of the times in which he wrote, and as much gifted as a speculative thinker as others by whom speculative thinking had been made the exclusive business of life. It seems highly probable that, if the first glimpses of thought, carelessly traced in broad outline only in this paper, had been furthered to their remote application, and supported by illustrations derived from later researches, they might have anticipated what since has been so nobly matured by Buckland, De la Beche, Owen, and Forbes. In his jocose moods, Mr. Dillwyn would often humourously exclaim "hypotheses non fingo!" Little did he suppose that by cherishing such a maxim he was coiling around his soul a cramping

cordon, which shackled the natural growth of those sinews of his masculine mental frame, the dwarfed dimensions of which alone made him less than the greatest men of his times. The biographer may be permitted to observe in this place that, within a year or two of the date of this production on shells, two other communications from *this neighbourhood* appeared in the *Philosophical Transactions*. The first is entitled, *A Synopsis of the Testaceous Pneumonobranchous Mollusca of Great Britain*, by J. Gwyn Jeffreys, Esq., addressed to L. W. Dillwyn, Esq., F.R.S.; and the second, *On the Burrowing and Boring Marine Animals*, by Edward Ostler. Of ruling vigorous minds, it is the attribute universally that by contact they seldom fail to kindle the torch of enthusiasm in younger but congenial spirits; of Mr. Dillwyn this remark was strikingly true. In botany, entomology, conchology, and antiquities, he would enlist the co-operation of every friend. His large intellect gave him undisputed authority; his wealth invested him with patronage and power; the jovial current of his conversation warmed the heart, and razed at once the cold stiff barriers of aristocratic distinction. How great is the loss of such a spirit in this rising community of men! How grave is the responsibility, as indicated by his example, which mental, when wedded to material, riches, impose on their possessors! When jealous exclusiveness usurps the place of generous fraternity, when the favoured men of power, and influence, and culture, shun all contact with their brother men, even in a large community, the race of intellectual advancement may indeed, be retarded for an entire generation! Subsequently to the year 1823, no standard work appears to have emanated from the pen of Mr. Dillwyn. Several important compilations, however, continued to employ his mind for several years after this date.

His *Index to Lister's Historia Conchyliorum* was published in a large folio, at the special desire of the University of Oxford, in 1823. So creditably and successfully was this laborious and difficult undertaking

accomplished, and so satisfied were the authorities of the University, that the *Index* was printed, at its expense, in the Clarendon press. Anxious to confer upon the author an enduring mark of the sense entertained by the University of the merit of this work, the honorary degree of D.C.L. was offered on the occasion to Mr. Dillwyn. The offer, distinguished as it was, was, however, declined. In 1824, he addressed a second letter to Sir H. Davy on "Fossil Shells." In 1828, he published a short paper in the *Zoological Journal*, on the "Cypreæ, described by Mr. Gray;" and, in the following year, in the same Journal, another, on the "Capture of a Specimen of Labrus Maculatus in Swansea Bay." His *Rarer Plants of Swansea*, appeared in 1828, in the shape of a private pamphlet.

In the following year, 1829, he rises Protæanly in the capacity of an author in, again, a new sphere of labour. Now was published his *Memoranda relating to the Coleopterous Insects found in the Neighbourhood of Swansea*. They were designed for private circulation. In the preface, the author observes:—

"Without ever having made entomology a *principal* study, it was my amusement, for several years, when walking in the neighbourhood, to collect Coleopterous Insects, and to make memoranda of the situations in which they were found, and of any circumstance relating to their habits or specific characters that appeared to be worth notice."

Here, again, it should be stated, as honourable to the heart of Mr. Dillwyn, that he was not reluctant to acknowledge his obligations to a young naturalist, then unknown to fame. He says, himself,—

"Many species have been added by my friend Mr. J. G. Jeffreys, and to him I am indebted for much assistance in arranging these notes."

It is touchingly beautiful to remark how often in his numerous writings he quotes, without comment, the names of his own sons and daughters, and daughter and son-in-law, as the discoverers and collectors of the speci-

mens whose names and habits he silently but gratefully records! How talismanic is the moulding directive sway, which the mute example of a father, himself under the spell of dominant tendencies, will exert upon the flexible minds and tastes of his children! The example, not the words, the life, not the precepts, it is, which stamp enduring imprints upon the youthful character.

Though fifteen years had elapsed since the last botanical publication of Mr. Dillwyn, in 1838, while residing in London in the discharge of parliamentary duties, we find him resuming, with all the enthusiasm of youth, the favourite studies of his earlier years. He would eschew the forum and seek the halls of science; from the atmosphere of the House of Commons he would turn away as uncongenial to his taste, and repair to the Linnæan or the Royal Society, the British Museum, or the Athenæum. His *Review of the References to the Hortus Malabaricus of Rheede Van Draankenstein*, printed also for private circulation, in 1838, is the fruit of these renewed studies. Its purpose is thus defined by him, in his preface:—

"Several years ago I attempted to ascertain the names of the plants which have been figured by Rheede and Ramphius in the *Hortus Malabaricus* and *Herbarium Amboinense*, and my late residence in London has enabled me to find materials, which nothing but the libraries and collections of the metropolis can furnish, for settling many of the doubtful synonyms."

This *Review* is really a volume of important matter. It criticises thousands of specific names—it connects, disjoins, compares and distinguishes a vast array of real and illustrated specimens—it displays an extraordinary aptitude for the systematic collocation of particulars, whether objects or names, such only as he possesses who is able to achieve distinction in science.

Amidst the manifold distractions of other occupations, and the predominant attractions of his favourite zoological studies, it was his habit, almost throughout life, to steal

an occasional hour to note a fact, or record a fragment of some information or other on the subject of the archæology of this district. From this trait in the private literary habits of Mr. Dillwyn the student may acquire an useful lesson. He was not only an early riser; he had not only frequently finished his day's scientific work before the sleep of the rest of the household was as yet scarce broken, but he would seize, with great skill, here and there throughout the day, a niche of time to register an observation, or to enter a name. It was thus, in part, that he was enabled to accumulate materials for the compilation of a volume of considerable value on the *History of Swansea*, in 1840. He states, in a short preface, that 300 copies of this work, which had been rather hastily compiled for the purpose, are presented to the "managers of a bazaar for the benefit of the Swansea Infirmary,"—at which bazaar we believe that no less a sum than £150 was realized by the sale of this book. It is divided into thirteen chapters, of which the first is dedicated almost to the archaic history of the *name* of Swansea. From 1234 (in which year, in a MS. in the charter of Henry III., the word first occurs in the annals of this country) to 1738, when the present spelling was first adopted by the corporation of the town, *ten different modes* of writing the pretty dissyllabic name of our borough is proved to have been used at different times! The second chapter contains an analysis of the charters granted to the borough; the third relates to its ancient rights and laws; the fourth presents a list of the portreeves and mayors of Swansea, from 1600 to 1839—the year of the author's own mayoralty; in the fifth, interesting information is given as to the population of the town, and the relative importance of the streets in former times. The remaining chapters are occupied by an account of the events which occurred in Swansea at the time of the Commonwealth, and of the history of the chief public places and buildings of the town. The concluding division of these *Contributions* is entitled, "Memoranda relating to Recent Occurences in the Neighbourhood." Enough has

been stated to indicate the great labour which must have been expended upon this publication. Mr. Dillwyn, however, was not a solitary student of archæology in this neighbourhood. About the period of these researches, several monographs of great archæological merit were in preparation by Mr. G. Grant Francis, ex-mayor of this town, to whom Mr. Dillwyn expresses frequent obligations. The names of Mr. Moggridge, and Mr. Dillwyn Llewellyn, and of the Rev. J. M. Traherne, and others, are often mentioned also as contributors to this multitudinous granary of facts. Here again is to be observed that pleasing feature of his disposition which led him at all times to welcome with manly frankness the assistance of co-travellers on the same path of learning, to encourage the novice, and respect the veteran in his studies.

Although Mr. Dillwyn was not a man of business by preference, it was impossible for one like him, who was blessed with such a versatile and vigorous mind, to turn in any direction his attention without impressing all observers with a sense of his power and ability; but it is well known to the older inhabitants of this county that he "made it a matter of duty" to discharge punctually his obligations as a magistrate. In this character,—so foreign to those in which hitherto he was regarded,—for the soundness of his judgment he was held in the highest respect. Occasionally acting as chairman of the quarter sessions, it was unquestionably through the resolute exertions of Mr. Dillwyn and Lord Cawdor that the ancient Welsh judicature was finally swept from the land.

In the establishment of the *Cambrian*, the first newspaper published in Wales, in 1805, in conjunction with Mr. George Haynes and Mr. Iltid Thomas, Mr. Dillwyn, then only a young man, was actively instrumental. He stood prominently out among the founders of the Swansea Infirmary, in the welfare of which institution he, and, after him, his sons, have ever been warmly interested. He filled the high office of sheriff of the county in 1818, and of mayor and alderman of the borough from 1835 to 1840.

At a meeting of the common hall of the borough of Swansea, on the 8th of August, 1834, it was resolved unanimously, "That the freedom of this borough be presented to Lewis Weston Dillwyn, Esq., M.P., as a mark of the great personal respect in which he is held by the burgesses at large."

He actively exerted himself to raise the noble edifice, and effectually to establish the Royal Institution of South Wales, of which he has been the president from its foundation up to the period of his lamented death.

No school or institution in the town or district can, indeed, be mentioned, of which he was not a friend and supporter.

In 1832 he was returned to the Reformed Parliament, as a second member for the county of Glamorgan. In 1837 he was returned a second time. In 1841, on the dissolution of parliament, Mr. Dillwyn retired finally from public life. He was then succeeded by Lord Adair. Of Mr. Dillwyn's political career little remains to be said.

At the dissolution of parliament, in the year 1818, he became a candidate for the borough of Cardiff and its contributories. The politics, however, of the dominant party in these close boroughs of that time were so opposed to the liberal views of Mr. Dillwyn, that he deemed it prudent, by retiring, to obviate a contest. Of his political views, the following, in his own nervous language, is a summary, as given on the hustings at Bridgend, in 1832:—

"It is chiefly to my habits of attending to public business that I am indebted for this flattering selection, and upon this habit I rest my claim. . . . I am an advocate for such an equitable commutation of the tithes as I think may be made equally beneficial to the Church and the people. . . . It is my opinion that a repeal or any material alteration in the corn laws would be the ruin of the country, and our agricultural and commercial interests are so inseparably blended that neither can ever flourish whilst the other starves. To the ballot I confess a strong dislike. I object to any further change in the elective franchise, till a fair trial be given to the great alteration and improvement which it has already undergone. With regard to the slave trade

there is no man more anxious for its annihilation than I am, whenever it can be effected with advantage to the slaves; but I am apprehensive that some further preparation is necessary, and that any immediate or abrupt abolition would lead to much anarchy, and prove equally injurious to our colonies and to the the negroes themselves."

He declared further that, in entering a deliberate assembly, he would not accept the character of a mere delegate. He had no interest to serve—no patronage to solicit. These views were verified by his acts and votes in the house. He exhibited more freedom from the trammels of party, more independence than most men of his time. He was classed among the liberal Whigs of his day.

As a member of the Reformed Parliament, he forms one of the group in the celebrated national picture of Sir George Hayter, now preserved in the House of Commons. In the company of his friends, Mr. Talbot and Mr. Vivian, Mr. Dillwyn in that picture may be readily recognized, so faithful is the likeness. Mr. Dillwyn's portrait was afterwards separately lithographed by Eddis.

The meeting of the British Association took place in Swansea, in 1848. On this occasion Mr. Dillwyn was elected one of its vice-presidents, and president of the section on zoology and natural history. He conceived the characteristic idea of welcoming the Association to the town of his adoption by dedicating a work on *The Flora and Fauna of Swansea* to Lord Northampton and the council. It issued from the local press on the first day of the meeting, and was received most favourably by all the scientific members of the Association. This work, alas! was the final scientific effort of his vigorous intellect. He was now in his seventieth year! he was joyous withal, at this time, with enthusiasm—at a time when, indeed, decrepitude had "shelved" for ever many a friend of his own age! But HIS turn was destined fast to come round! As he sat as chairman of the zoological section, adjusting the claims and views of competing debaters, it was most pleasing to witness the respect and esteem in which he was held by Owen, Belcher, Forbes, Bowerbank, Carpenter,

and many others, to whom his writings had long been familiar. During these learned discussions, though far advanced in years, displaying an undying interest in the fond occupations of his life, he would quote much on the most various and dissimilar themes, from the rich and life-gathered stores of his own information.

At the conclusion of the meeting, while moving a vote of thanks for his services as president, remarks, replete with generous feeling, were made by Mr. Babington, the botanist, of Cambridge, by whom Mr. Dillwyn was characterized as the father of English botany, and as one of the early heroes of British zoology. The vote was seconded by a chorus of concurring applause from a goodly presence of the heroes of a succeeding age—boys by the side of the venerable president!—disciples rendering the last grateful homage to the preceptor of their youth! Around him, at Sketty Hall, on this, a historic epoch to this locality, there clustered such men as the Bishop of St. David's, Professors Forbes, Ramsey, Oldham, his old friend Dr. Buckland, and other spirits of like magnitude!

This Association, memorable for the town, constituted, alas! the culminating, furthest summit of his long, unwavering and distinguished life. From this date, westward and downward was the course of his planet! He retreated slowly from this time forth from all public appearance into the quiet retirement of Sketty Hall, where his days were calmly ended. Thus, insensibly, because in the honoured ripeness of maturity, has fled to another scene a man whose name history will remember, and science perpetuate.

It is impossible to scan a career like his without emotion.

In the pursuit of knowledge, he craved for ever-extending acquisitions. He sought no correlative advantage. He obeyed an inborn, native impulse, which the *res angusta domi* never could have called into existence. If any extrinsic motive could have conduced to determine the orbit of his career, it could only have been a "love of fame," and the "lust of intellectual

power"—the most stirring of all mortal love, and the purest power. But the truth is, that some men are born with such potent instinctive tendencies, such master-passions of the soul, that to indulge them becomes the first requisite of life. Intellectual himself, he admired intellect in others. Of cant he was intolerant, especially of the miscalled "pious" species of that genus. Blunt, frank, straightforward himself, he was drawn towards others by the attractive force of the same qualities.

In any walk in life it was within his determined grasp to reach the pinnacle of affluence and distinction. But along one grand high road only would he and did he travel—that which involved the fair and manly strife and struggle of the intellect. "I rest my claims upon my habits of business," said he to the electors at Bridgend!

As an intriguer in political circles, he might have won the reins of office and power. As a politician, he might have been fascinated by the dazzle of an ephemeral *eclat*.

He might, indeed, have yielded to the charms of other sirens, and abandoned himself to the grovelling and soul-debasing pursuit of wealth, which others, not himself, were destined to enjoy. Nothing, however, through life could prevail upon him to surrender his hold upon the pure and imperishable honours with which science had early pledged herself to crown his brow. A sordid avarice for patronage and power in other ways he might, indeed, have gratified to repletion; but *then*, with his material dissolution would also have set, to rise never more, that solid orb of his intellect which will henceforth shine in its appointed place in the firmanent of British science!

PHILOLOGY.

A TREATISE ON THE CHIEF PECULIARITIES THAT DISTINGUISH THE CYMRAEG, AS SPOKEN BY THE INHABITANTS OF GWENT AND MORGANWG RESPECTIVELY.

By Pererindodwr.

INTRODUCTION.

Inasmuch as the subject under consideration bears so closely upon the Welsh language in general, I feel it incumbent to lay down in this introduction a few observations respecting its antiquity, as well as the similarity which exists between it and the dialect of Brittany, &c.

Paul Pezron has, in his *Antiquities of Nations, more particularly of the Celtæ or Gauls,* paid a tribute of respect to the Welsh language, such as will not be forgotten whilst the English language exists. He says that the Cymry journeyed into this country from the Tower of Babel, through Armenia, Cappadocia, Phrygia, Greece, Germany, and the surrounding countries. He asserts, moreover, that almost all the original languages of the world have borrowed words from the Cymry or Celts, such as the Greek, Latin, German, &c. Further, he maintains it to be a matter of astonishment that a language should be still spoken by the inhabitants of Wales which has survived the revolutions of four thousand years!

That the Cymraeg is the same language as that of Brittany can be proved by the events of primæval history. When Germanus and Lupus came over into this country, in the fifth century, for the express purpose of suppressing Pelagianism, what was the language in which they preached? The answer is clear; they addressed the Cymry in pure Cymraeg; for vain would it have been to expect that they could refute Pelagius through the

medium of a translation; vain would it have been to preach to the Cymry in Latin or Gallic. Reason used to perform its functions in those early days, as well as now, and the Cymry, even then, knew how useless it would be to talk Greek with a Briton, or Cymraeg with a Grecian. Another thing which proves this is the fact that the relatives of many of the Cymry dwelt formerly in Brittany. There it was that Emyr Llydaw lived, and to him probably went Teilo from Llandaff, when the yellow fever raged in this country. Thither also went Eudaf, after the death of Teilo, when Prince Cadwgan quarreled with him on a matter touching the archiepiscopal rights and dignity.

Thus we find that at that early period there existed an intercourse between the people of this country and the Armoricans, and, in confirmation of the same truth, might be adduced the histories of Cadwaladr, Rhys ab Tewdwr, and others. But there can be no doubt that they were originally the same nation, and possessed a common language; and this fact can be further corroborated by the present similarity which exists between the two dialects. And here, ere I leave the subject in question, I shall lay down some few specimens of such a mutual resemblance.

THE ALPHABETS OF SOME OF THE LANGUAGES OF THE WORLD.

Hebrew	*Greek*	*Erse*	*Cymraeg*	*Breton*	*English*
Aleph....	Alpha.....	Alim.....	A....	A....	A
Beth.....	Beta.....	Beith.....	B....	B....	B
Gimel....	Gamma	Coll	C....	K....	C
Daleth ...	Delta	Duir.....	Ch...	D....	D
He	Epsilon.....	Eadha	D....	E....	E
Vau	Zeta	Fearn.....	Dd...	F	F
Zain.....	Eta.....	Gort.....	E....	G....	G
Cheth....	Theta	Idho.....	F....	H....	H
Teth.....	Iota	Luis	Ff ...	C....	I
Jod.....	Kappa	Muim.....	G....	C'h ..	J
Caph	Lambda	Nion.....	Ng...	I.....	K
Lamed ...	Mu.....	Onn	H....	J	L
Mem	Nu	Pethboc....	I.....	L....	M
Nun	Xi.....	Ri.....	L	M ...	N

Hebrew	*Greek*	*Erse*	*Cymraeg*	*Breton*	*English*
Samech ..	Omicron....	Sail.....	Ll....	N....	O
Ain.....	Pi.....	Tinne	M ...	O....	P
Phe	Rho	Ur	N	P....	Q
Tzaddi ...	Sigma.....		O....	R....	R
Koph	Tau.....		P	S	S
Resh.....	Upsilon		Ph ...	T	T
Shin	Phi.....		R	U....	U
Tau.....	Chi.....		S	V....	V
	Psi		T	W ...	W
	Omega.....		Th ...	Z	X
			U.....		Y
			W		Z
			Y		

Though the Cymraeg, Erse and Armorican be derived from one common source, their characters differ in the present day to some extent; but it may be easily seen that the variance is much greater between the Erse and the Breton than between the latter and the Cymraeg. The circumstance would prove that the mutual relationship of the last mentioned is closer now than that of either and the Erse, whatever they might have been formerly. Both the Cymry and the Irish recognized ideas by means of their letters in primitive times. See *Elfennau neu Gyntefigion y Gymraeg*, by W. Jones. I know not whether that principle is practically applied to the Armorican or not; but, inasmuch as the dialect of Brittany is derived from the same stock as the Cymraeg, it is but reasonable to suppose that it did, when the intercourse between the two countries was more extensive than it has been of late years.

The old mode among the Cymry of naming their letters was by suffixing the vowel *i* to each consonant; but, in the present day, *e* is sometimes put before the consonant, and sometimes *i* follows it, with the view of giving it its proper sound or name. The same kind of irregularity pervades the appellation of the Armorican and Erse characters.

Ere I quit this subject I shall offer a few remarks on the alphabet of the Armoricans. In the first place, I will again lay before the reader the characters which compose

the Breton language. In the *Breton Dictionary* of Dom Louis le Palatier, there are two Breton alphabets, which differ in form from the Roman letters; neither does it appear that they bear any relation to the Bardic alphabet. The characters of the two alphabets under consideration represent the following letters:—

A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S, T, V, X, Y, Z.

D. L. says that apt critics are of opinion, after a profound research, that the alphabets in question were merely the result of fancy, and that their antiquity could not be established by any sufficient proof. Hence it appears that the Breton alphabet is not yet fixed;[1] *i. e.*, that it is not always the same in the elementary books which are compiled for the purpose of teaching the people to read. This is not so much to be wondered at, for, until lately, the children were taught to read through the medium of Latin and French books. A few years back, elementary books of any kind in the Breton tongue were rarely seen, nor are such, yet, of a very usual occurrence. And as there exists no fixed rule for the formation of the alphabet, it is therefore exhibited according to the tastes of individual authors. A book was published at Brest, a few years ago, for the purpose of teaching children to read Breton, of which the arrangement of the alphabet is as follows:—

A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, X, Y, Z, W.

This is literally the French alphabet, with the exception of the *w*. It is strange, moreover, that the compiler should have omitted the c'h, since so much of its sound pervades the Armorican dialect.

Mr. Le Gonidec has arranged an alphabet, which is to be seen in the list of alphabets exhibited in this Treatise, and this is considered to be the best, and most suitably adapted to the genius of the language. I will lay it

[1] This Treatise seems to have been written about the year 1838.

before my readers once more, side by side, with the Welsh alphabet:—

Breton— a, b, k, c'h, d, — e, f, — g, — h, ch, i, j,
Cymraeg—a, b, c, ch, d, dd, e, f, ff, g, ng, h, — i, —

l, — m, n, o, p, — r, s, t, — u, w, — z.
l, ll, m, n, o, p, ph, r, s, t, th, u, w, y, —

It is now incumbent to make a few observations respecting the proper sound of certain letters in the Breton alphabet. I shall confine my remarks to those letters in the Breton which are not to be found in the Cymraeg; with regard to the others, as they have the same sound in both dialects, it would be useless to notice them here. *C'h* in the Breton is the *ch* of the Welsh; thus, *c'houce'h*, which answers to our *chwech*. *Ch* is sounded like the *sh* of the English. Le Gonidec says, in his *Dictionary*, that the use of *ch* and *j* is a recent corruption; that the words which now begin with *ch* began formerly with *s*; and, in the same manner, *i* was used instead of *j*. It is exceptions and alterations of this kind that have from time to time caused so much variation in the colloquialism of both dialects, and prevent the inhabitants of the one country from being able to understand those of the other.

The Armorican *u* does not possess quite the same sound as the Welsh *u*. It is considered that the sound of the former is something between that of the English and the Welsh sound; and when it is preceded by *o* in the same syllable, both letters are pronounced as *w*, as in the words *laouen*, *llawen*; *dour*, *dwfr*. Sometimes the *o* partakes largely of the sound of the *w*, as *taó*, *taw*; *taoli*, *tawlu*; *maró*, *marw*; *cleo*, *clyw*, &c.

It is observable that the six Welsh letters following are not in the Breton alphabet, *dd*, *ng*, *ll*, *ph*, *th*, *y*. This is an important exception. It might be supposed, at first sight, that there existed a great difference between the genius of the two alphabets; but, when we examine them more closely, it will appear that this difference consists more in the degeneracy of pronunciation,

which seems to have happened in reference to some of the Breton characters, than in the want of letters corresponding to those of the Cymraeg. The following examples will show that such is the case relative to the letters in question. Instead of the Welsh *dd* and *th*, the Bretons use *z*: thus, Cym.—*gwenith, haidd, gwirionedd, trugaredd*, &c. Arm.—*gweniz, heiz, gwirionez, trugarez*. Though there be no *ng* in Breton, yet when the Welshman says *fy ngwraig*, the Armorican will say *va c'hreg*. *L* is not a liquid, therefore the sound of *ll* is perfectly unknown to the Bretons. Since the sound of our *ll* is not to be found in the Breton dialect, it is remarkable that *l* should nevertheless be invested with two different sounds, one being soft, the other hard. The soft sound is indicated by one *l*, the hard by two. Thus *coll, pwll, pell*, in Welsh, are also written in Breton, *coll, poull, pell*. Notwithstanding this strange arrangement, undoubtedly the old Cymric mode constituted the principle on which it was formed; but the wonderful part of it is, that a gravitone should be distinguished by means of a double consonant. The truth is, that lingual arrangements are unlimited. The Armoricans do not possess the letter *ph*, yet *f* is made to supply this deficiency; thus, when we write in Welsh *ei phen*, in the Breton it is written *he fann*. With regard to *y*, it would appear that the Breton is destitute of the sound which is assigned to it in Cymraeg, when it stands as an article. In the dialect of Brittany, *e* and *i* are used for *y*, in the words in which the Cymry use this letter. *Dyn, byd, ty, pryd*, &c., are written *den, bed, ti, pred*, &c.

From the above observations it will be seen that, although the Breton dialect is unacquainted with some letters that are to be found in the Welsh alphabet, it yet possesses such as are equivalent, and is accordingly enabled, in some degree, to keep up the pronunciation.

Supposing that the Breton tongue once possessed the sound which are severally attributed in the Cymraeg to *dd, ng, ll*, and *th*, as it is likely it did, I know not to what cause may be assigned the degeneracy which has

taken place in the vocal elements of the language, and I must confess that I am not yet in a position to investigate the subject thoroughly. But I may suggest the probability that the degeneracy in question has arisen from the national and commercial union and relationship which subsist between the Bretons and the French. It is clear that a Frenchman would be unable to pronounce those Cymric letters which are not to be found in the Breton language, but that he can easily sound every letter in the present alphabet, except the *c'h*. A Frenchman cannot sound the English *th*, consequently he cannot sound the Cymric *dd* and *th*. In his attempt to pronounce the *th*, he gives it a sound similar to that of *z*; and, accordingly, he says *zat* instead of *that*, &c. It is the *z*, as I have already mentioned, that is substituted for *dd* and *th* in Breton. I ought here to observe that the use of *z*, instead of the said letters, is, like every other degeneracy, far from being universal and uniform. Probably only about one out of four sounds the *z* at the end of words; the greater number pronounce *gwirionez*, *trugarez*, &c., as if they were written *gwirione*, *trugare*, &c. Among the Veneti, where, it is said, the Breton is most like the Welsh, *h* is used at the end of words instead of *z*, to which they give a slight sound. Their *gwirionez*, *trugarez*, &c., are written *gwirioneh*, *trugareh*, &c. Neither can a Frenchman sound the *ng*; he would pronounce *king* and *things*, *kin* and *zins*. It would be quite unnecessary to say that he is incapable of giving its proper sound to the Welsh *ll*; further, he can sound *w* only as *v*. In one of the best French grammars it is directed that *w* be sounded as *v*, and, as an example, it is said, that *Warwick* should be pronounced as if it were written *Varvick*. Likewise, in Breton documents, we find that the letter *v* represents the sound of *w* sometimes, *ar virionez* being written instead of *ar wirionedd*. I am unwilling to assert that a Frenchman could not possibly learn the proper sounds of *dd*, *ng*, *ll*, *th*, *w*, but the task would be a difficult one. My object is to show

what a ruinous destiny would await them, were they to to pass through the lips of the generality of the French, and the nature of the vocal degeneracy which follows a close and long connexion between the French and a people in possession of a language that has in it such letters. I wish to show the probability that what I have noticed has contributed to corrupt the original sounds of the Breton tongue. The alleged cause answers exactly to the degenerate effect which must have occurred in the sounds of the Breton, for it is clear that this and the Cymraeg were originally but one language, and that we have no reason to suppose that it is the latter that has undergone a change.

There appertain to the Breton, as well as to the Cymraeg, liquid or mutable letters. The mutable consonants in Welsh are *b, c, d, g, ll, m, p, rh, t;* in Breton, *b, k, d, g, m, p, t.* They are here arranged in parallel columns:—

Breton.[1]	*Cymraeg.*
B is changed into v, p.	B is changed into f, m.
K ..... c'h.	C ..... ch, ng, g.
D ..... z, t.	D ..... n, dd.
G ..... c'h, k.	G ..... ng.
M ..... v.	M ..... f.
P ..... b, f.	P ..... ff, mh, b.
T ..... d, z.	T ..... th, nh, d.
Gw..... w, kw.	Gw..... w.

Though the mutation of these letters be not governed entirely in the same way in both languages, owing principally to the corruption which has attended the sound of the liquids, yet it will be seen that it is regulated by the same law, and in the same manner, in more than one instance. In order to see this, we need only compare together the following examples:—

[1] The people of Britanny style themselves Brytoned and Breizaded, synonymous terms; and their language they call Brezonek. The French and the English call the Armoricans Bretone, and their language, Breton.

Breton.	*Welsh.*
*B*reac'h, ar *v*reach.	*B*raich, y *v*raich.
*K*azek, ar *g*asek.	*C*aseg, y *g*aseg.
*G*wialen, ar *w*ialen.	*G*wialen, y *w*ialen.
*M*amm, ar *v*amm.	*M*am, y *f*am.
*P*riedelez, ar *b*riedelez.	*P*riodas, y *b*riodas.
*B*ara, da *f*ara.	*B*ara, dy *f*ara.
*C*alonn, da *g*alonn.	*C*alon, dy *g*alon.
*G*wele, da *w*ele.	*G*wely, dy *w*ely.
He *f*riac'h.	Ei *f*raich.
He *g*ein.	Ei *g*efn.
He *v*ipien.	Ei *f*eibion.
He *b*enn.	Ei *b*en.
He *b*reac'h.	Ei *b*raich.
He *c'*hein.	Ei *ch*efn.
He *f*enn.	Ei *ph*en.

I might enlarge the list, but this is sufficient to establish my assertion in regard to the modification of letters; and here, in quitting the subject, I shall introduce a few specimens of the primitive syllables in both languages:—

Welsh—Ab, eb, ib, ob, ub, wb, yb. Ac, ec, ic, oc, uc,
Breton—Ab, eb, ib, ob, ub, wb, —. Ak, ek, ik, ok, uk,

wc, yc.—Geiriau o ddwy lythyren.
wk, —.—Geriou a ziou lizeren.

Welsh—Mab, mad, mam, man, medd, mil. Boch, bro, dôl.
Breton—Mab, mad, mam, man, mez, mil. Boc'h, bro, dôl.

cam, bedd, dôr, bach. Geiriau o dair llythyren.
kam, bez, dôr, bac'h. Geriou a deir lizeren.

Llyfr Ruth, y bennod gynta. A bu yn y dyddiau yr oedd y bradwyr yn barnu, fod newyn yn y wlad, a gwr o Bethlehem Judah a aeth i ymdeithio yngwlad Moab, efe a'i wraig, a'i ddau fab. Ac enw y gwr oedd Elimelech, ac enw ei wraig oedd Naomi, ac enw ei ddau fab Mahlon a Chilion, Ephratiaid o Bethlehem Judah; a

Buez Ruth Kenta pennad. Enn amzer eur barner, pa c'hourc'hémenne ar varnerien, e c'hoarvezaz navimegez er vro, eunw dén a guitaz Bethleem Juda éval mond é bro ar Voabited gand hé c'hrég hag he zaou vab, Elimelech a read euz a hé man, ha Noemi hé c'hreg, hé zaou vab a va hanvet unan anézhô Mahalon

hwy a ddaethant i wlad Moab, ac a fuant yno.	hag égilé chelion ginidig e oant euz a Ephrata é Bethleem Juda ead é bró ar Voabited é c'houmzond enô.

I am indebted to Mr. J. Jenkins, of Morlaix (lately of Maes y Cwmwr), for a great many of the preceding sentiments, which are scattered throughout his letters in the *Greal*, and in his *An A, B, K.* I also received assistance from writers in *Seren Gomer.* Ere I close these observations, I will confidently say that there is not so much resemblance between any other two languages under the sun as there is between the two in question; and that the difference which exists at the present day has been occasioned by the distance of one country from the other. We must consider, moreover, that a cessation of national intercourse between them has continued during several centuries. Also, if the French people, situated beyond the sea, have tended to estrange the pronunciation and speech of the two nations, perhaps that the English, on this side, have had a similar effect. These, with other causes, have brought about such a change in the original language, that it is quite hopeless to see it again as one with itself, and intelligible to the two races —the Bretons and the Cymry.

(To be continued.)

TOPOGRAPHY, STATISTICS, &c.

CAERMARTHENSHIRE.

The county of Caermarthen furnishes a very interesting area for the antiquary, the historian, and the geologist. At Gogofau, in the parish of Conwil gaio, on the property of John Johnes, Esq., of Dolau Cothi, there are ancient gold mines, which, as it is supposed, were worked by the Romans. About a mile to the north-east of Gogofau is the farm of Pwlltinbyd, once the residence of the celebrated poet, Lewis Glyn Cothi. About a mile or two on the south-west of Gogofau, on a farm called Brondilo, in the parish of Talley, was Capel Teilo, mentioned in the *Liber Landavensis;* no remains of this chapel now exist, and the spot where it stood is now only distinguished by a different colour of the soil, and a stream of spring-water gushing out from the hill near it still bears the name of Pistill Teilo. About three miles from Gogofau, higher up on the banks of the river Cothi, (so called, as some say, from Coethi, because the water of it was used to cleanse the ore found in the Gogofau; but, as others think, its name is derived from Coch-ddu, namely, from the colour of the water where the river springs, in a turbary bog called Corse blaen Cothi,) is the supposed site of an ancient British Church. About a mile to the north-east of this, following up the banks of the river Cothi to Pwll uffern Gothi, and then turning a little to the right hand, near a Baptist Chapel called Bwlch y Rhiw, veins of lead ore have been lately discovered, with which Mallân mountain likewise abounds. Lead ore has also been discovered in Cwm Twrch, in the parish of Cayo, on the property of David Davies, Esq., of Ty Cerrig; and there is but little doubt that the range of hills between Llanfair Clywedogau and Rhandir Mwyn abound with lead ore of superior quality; and nothing is wanted but a scientific

mining company, with ample means to undertake the important task of converting to useful purposes the valuable treasures contained in the recesses of these hills, the produce of whose surface is comparatively of but little value. At Talley, likewise, on the property of Sir James Williams, veins of lead ore have lately been discovered. At this place are seen the ruins of an ancient church, of more than ordinary size; and, in the adjoining churchyard was buried the celebrated Dafydd ab Gwilym. The hills of Llanfynydd, the property of D. Jones, Esq., M.P., and parts of Llanfihangel Rhosycoru, the property of J. W. M. G. Hughes, Esq., of Tregib, are supposed by many to contain a quantity of lead ore. R. Davies, Esq., of Llwyncalenig, in the parish of Llanpumsaint, has commenced operations on his estate, in search of lead ore, and the strata hitherto cut appear very favourable, and promise ample payment to him for his experiment. Cistanog mine, which was lately opened, is worked with great profit and success. The hills of Llanllawddog and Llanfihangel-ar-arth are also thought to contain good slate quarries, but requiring a very great capital to work them, owing to the great depth to which they must be opened.

A great many objects of historical and antiquarian interest may be mentioned, such as Merlin's Grave, near Abergwili; Madog's Grave, near Alltwalis; the tumuli, or crugiau, found on the summits of the hills from Alltwalis to Pencarreg, on the east side of the road leading from Caermarthen to Lampeter. I may also mention Bronysgawen, in the parish of Llanboidy, where two hundred Roman coins were found in the year 1692; the large barrows to be seen at Bwlch-y-dommen, in the parish of Penboyr; at Pencader, in Llanfihangel-ar-arth; and formerly, one also at Crugybar, in the parish of Cayo. The Roman road called Sarn Helen, leading through the parishes of Cayo, and Llanycrwys, and Llanfair Clywedogau, and the ancient Roman encampment on Llanfair mountain, near Maen-prenfol-gwalltgwyn, on the confines of the county of Cardigan; Cefengalanas-

fryn, near Llandilo Fawr, where a very bloody battle was fought; Grongar Hill, celebrated by the poet Dyer; Llangynnor, where Sir Richard Steele was buried, and his monument there may still be seen; Mothvey, where Bishop Owen was buried. Also, at Maesllanwrthwl, (called by Camden Pantypolion,) in the parish of Cayo, there was a stone with the following inscription:—

"Servator fidei, patriae semper amator, hic Paulinus jacit, cultor pientissimus aequi."

The stone is now removed to the Green in front of Dolau Cothi, the mansion of John Johnes, Esq. In the parishes of Llannewydd, Henllanamgoed and Llanfihangel-ar-arth, there are also stones with inscriptions of a similar description. The county of Caermarthen abounds also with the ruins of ancient castles, such as those of Llandovery, Llandeilo, Cerrigcennen, Dyryslwyn, Caermarthen, Llanstephan, Kidwelly and Laugharne; as well as many other places, less prominent in history, which will abundantly delight the antiquary, the historian, and the poet.

W. Davies,

Local Secretary for Caermarthenshire.

Derlwyn College, near Caermarthen,
November, 1855.

CORRESPONDENCE.

PHILLIPS, THE MUSICIAN.

To the Editor of the Cambrian Journal.

SIR,—In the porch of Wolverhampton Church, there is (or was) an epitaph on one "Phillips, a musician," written by Dr. Johnson, as follows:—

"Near this place lies
CHARLES CLAUDIUS PHILLIPS,
whose absolute contempt of riches,
and inimitable performances upon the violin,
made him the admiration of all that knew him.
He was born in Wales,
made the tour of Europe,
and, after the experience of both kinds of fortune,
died in 1732.

Phillips, whose touch harmonious could remove
The pangs of guilty power or hapless love;
Rest here, distress'd by poverty no more,
Here find that calm thou gav'st so oft before;
Sleep, undisturbed, within this peaceful shrine,
Till angels wake thee with a note like thine."

Can any of your correspondents furnish me with any further information respecting this extraordinary man? It would seem by his name that he was a Welshman by blood, as well as (what is told in the epitaph) by birth. Yet I do not find any notice of him in the *Dictionary of Eminent Welshmen*.—I remain, &c.,

Y PROTH.

GENERAL WILLIAMS.

To the Editor of the Cambrian Journal.

SIR,—It is well known that if anything bad occurs in Monmouthshire, (*e. g.* the Chartist riot at Newport,) the county is unreservedly assigned to the Welsh; but should any meritorious deed or event occur therein, it is immediately claimed by the English. It is the same with persons. Who ever saw the general who so successfully commands the Turkish contingent at Kars, described as anything but an *English* officer? Yet I am perfectly convinced that he is a

Welshman, that is, at least, paternally so; else, why should he be called by a Welsh name? I shall, then, be much obliged to you, or any of your readers, for further information on this point. Will you give me a short genealogical account of his family, that I may be in a better position of vindicating our national right to the hero of Kars?—I remain, &c.,

CADWGAN.

THE ALBANAU.

To the Editor of the Cambrian Journal.

SIR,—In the "Voice Conventional of the Bards of the Island of Britain," we are told that Alban Arthan fell on "the tenth of December, being the shortest day;" Alban Eilir on "the tenth day of March, being the first day of the spring;" Alban Hevin on "the tenth of June, being the first and longest day of summer;" and Alban Elved on "the tenth of September, the first and longest day of autumn, when the autumnal equinox returns." Now, will any of your astronomical readers who are acquainted with the precession of the equinox, kindly inform me which were the years when the equinoxes and solstices stood as above, and, consequently, what is the age of the document in question?—I remain, &c.,

AN INQUIRER.

CYFRINACH Y BEIRDD.

To the Editor of the Cambrian Journal.

SIR,—In Archdeacon Williams' able article on "Certain Ancient Traditions," which appeared in the last Number of the *Cambrian Journal*, it is stated in reference to the book entitled as above:—"It contains an account of the revelation of the three primary lines, with the three voices, to a great chief named Enigan, with the declaration that they were to be considered as the primary constituents of written language." Now I do not know whether the Archdeacon means to say that there is any specific declaration to this effect in the book itself, or merely that its contents are in fact, and to a certain extent, a development of the mystic /|\, which, according to the bardic doctrine, contains the germ of all knowledge. In the copy which I possess, and I am not aware that another edition has ever been published, there is the secret symbol, but no statement whatever that would lead us to conclude that the volume is "a revelation" of its meaning and import. Surely, then, the Archdeacon must have *inferred* that the "system of poetics" which it contains was an actual development of the symbol. If not, I should like to be further enlightened on the subject.

Allow me to thank him for the unprejudiced manner in which he deals with Bardism. I also have read the letters of the Archdruid; and all that I can say on the subject is, that unless he possesses some traditionary secrets relative to Druidism, he must be the cleverest inventor that I have ever heard of. It is much to be regretted that Myfyr Morganwg does not feel himself at liberty to divulge the mysteries which he professes to hold. I can respect his scruples, but, at the same time, I doubt whether the system which he advocates strictly demands them in this age of printing. What an INVALUABLE treasure would be the *Cyfrinion*, published with Myfyr's *Commentaries!*—I remain, &c.,

TITAN.

To the Editor of the Cambrian Journal.

SIR,—I shall feel obliged, if some of your correspondents will furnish replies to the following queries:—

Is there a place called Gweithien, in Caernarvonshire, or the upper part of Merionethshire?

At the outlet of the river Cawru, a little to the east of Pwllheli, is there a cairn, cromlech, or tumulus? The grave of "Rhuvawn the Fair, chief of Princes," was by the waves, and washed by the Gawrnwy, which I take to be the Cawnwy of Madog Ddwygraig (fourteenth century), and the Cawru of the present day. It should be at the point indicated.—I remain, &c.,

T. STEPHENS.

MISCELLANEOUS NOTICES.

KILKENNY ARCHÆOLOGICAL SOCIETY.

The Seventh Annual Meeting of this Society was held in the Assembly Room, Kilkenny, on Wednesday, the 2nd of January; Robert Cane, Esq., M.D., in the chair.

The Rev. James Graves, Honorary Secretary, stated that he had the pleasure to announce that his Excellency the Lord-Lieutenant had done them the honour of consenting to become a member and patron of the Society. He had received the following letter on the subject from his Excellency's Private Secretary:—

"Viceregal Lodge, Dec. 31, 1855.

"Rev. Sir,—I am directed by the Lord-Lieutenant to inform you, in reply to your letter of the 27th inst., that his Excellency will be happy to become a Member and Patron of the Kilkenny Archæological Society.—I am, Rev. Sir, your very obedient servant,

"Frederick Howard.

"Rev. James Graves."

The following members were also elected:—The Honourable L. H. King Harman, D.L., Newcastle, Ballymahon; G. Fosbery Lyster, Esq., C.E., Resident Engineer, Harbour Works, Guernsey; and M. W. Daly, Esq., M.D., F.R.C.S.I., 82, Stephen's Green, South, Dublin; William R. Seymour Fitzgerald, Esq., M.P., Holbrook Park, Horsham, Sussex, and Ballylinch, county of Kilkenny; Miss Matilda Coneys, Glen Bevan, Croom, county of Limerick; Frederick May, Esq., Bailiff of Taunton, Taunton; Samuel Edward Busby, Esq., Dublin; and Robert H. Brackstone, Esq., Lyncombe Hill, Bath; the Rev. William Tarbotton, Limerick; and the Rev. John Service, Youghal; James Swanton, Esq., A.B., Skibbereen; Charles C. Haines, Esq., Mallow; Henry Baschet, Esq., Waterford; John Laffan, Esq., Lismore; Rev. Thomas O'Farrell, R.C.C., Cloyne; William Homan Newell, Esq., LL.D., Passage; the Mechanics' Institute, Wexford; John Litton, Esq.; James J. Lyons, Esq.; and John J. Lyons, Esq.

The Honorary Secretary then read the following Annual Report for 1855:—

"In laying their Report before the members, your Committee cannot but feel that it is a matter for congratulation that the Kilkenny and South-East of Ireland Archæological Society has now arrived at the close of its seventh session, without exhibiting any of those marks of decline which voluntary societies are wont to feel long ere they arrive at such a 'good old age.' An increasing list, subscriptions

well paid up, full value given to the members in the printed *Transactions* of the Society, and all arrears in the issuing of the latter cleared off, are unmistakable indications of the vitality of a society.

"*One hundred and twenty-eight* new names have been added to the roll of members during the past year, giving a large excess over the losses by death, withdrawal, and a stringent revisal of the list, whereby all members two years and upwards in arrear have been struck off. The names of the defaulters have not, however, been finally removed from the books of the Society; they will be restored on the payment of the subscriptions due. In the meantime, however, the issue of the *Transactions* to all members thus in arrear has been suspended. This measure your Committee has been compelled to adopt, as the prosperity of the Society depends on punctuality and promptness in paying the small sum which forms the annual subscription of its members.

"While on this subject, your Committee would seek to impress on the minds of the members in general, the folly of entailing on the Society a large expenditure in postage, printing, and stationery, caused solely by the necessity for repeated calls for subscriptions. Were each member to transmit his subscription to the Acting Treasurer before the close of the month of January in each year, this useless expense would be obviated, and the amount saved might be devoted to the legitimate objects of the Association.

"Your Committee has seen the necessity of establishing a fund irrespective of the small annual subscription, and recommends its successors to issue a circular which has been prepared for that purpose.

"The bi-monthly issue of the Society's *Transactions* has given general satisfaction, and it is hoped that, with the commencement of the fourth volume (vol. iii. having been concluded by the issue of a title-page, index, &c., along with the November Part of 1855), further improvements will be introduced—such, for instance, as a more frequent use of first-class wood engravings. This, however, in a great degree, must depend on more extended support. Your Committee, therefore, whilst thanking those members who have proved good recruiting officers during the past year, would impress on the minds of the members in general the necessity of procuring new members during the year we are now entering on.

"Amongst many names removed by death from the list of members during the past year, your Committee has to deplore the loss of their Dublin Corresponding Member, James Frederick Ferguson, Esq., intrusted with the care of the Ancient Records of the Irish Exchequer, a duty which Mr. Ferguson so long performed without fee or reward. He had access to the genuine sources of Irish history, and these he was ever ready to impart to the historical inquirer. Courteous, gentle and unselfish, yet firm in the discharge of his duty as guardian of the invaluable national property confided to his care, his place cannot be easily filled, even were it more the practice than it has hitherto been to seek out the right man for the

right place. As it is, his loss is irreparable to the public at large, no less than to this Society, the pages of whose *Transactions* have been enriched by many contributions from his pen. At the period of his death he was engaged in completing a translation of the *Ancient Norman-French Chronicle of the Conquest of Ireland*, edited in the original language by M. F. Michel, from a MS. in Lambeth Library. As the members are aware, it was proposed to commence this valuable contribution to Irish history with the January part of the Society's *Transactions*. This project Mr. Ferguson's unexpected death has caused to be deferred; but it is hoped that, by the promised aid of another energetic member of the Society, also well skilled in the language in which the poem is written, John P. Prendergast, Esq., Barrister-at-law, Mr. Ferguson's labours, so far, may not be finally lost to the Society.

"The Museum and Library have been enriched by numerous contributions, enumerated at large in the reports of the proceedings of the several meetings of the past year. The printing of a Catalogue has, however, been necessarily deferred for the present, without being finally abandoned.

"In conclusion, your Committee would recommend that the accounts of the Society be brought up for the future at the March meeting, and that two Auditors, appointed by the General Meeting in January, shall attend an hour before the time appointed for the General Meeting of the former month, and having examined the Treasurer's accounts, report thereon to the members."

The Report was unanimously adopted by the meeting.

On the motion of Mr. A. Denroche, Messrs. James G. Robertson, and John Francis Shearman, were requested to act as Auditors.

On the motion of Mr. J. F. Shearman, the officers of the last year were re-elected.

Amongst the presentations were:—

By Edward Fitzgerald, Esq.,—Three rubbings from the newly-discovered Ogham inscriptions at Ardmore, a locality still maintaining its celebrity in this respect.

By Patrick Keating, Esq., M.D.,—A portion of the ancient carved roof of the chancel of the parish church of Callan, county of Kilkenny, and also a rounded stone, weighing seven pounds and a half, believed to have been used as a cannon ball in former times, found in his garden, near the old town wall of Callan.

The Rev. James Graves stated that the roof of Callan Church had been taken down by the Ecclesiastical Commissioners in the summer of 1854, being in a dangerous state from decay. On removing the lath and plaster ceiling, the original carved timber, of the fifteenth century, was revealed. This having been taken down, the timber, as old material, passed into the hands of the contractor, Mr. Kingsmill, who, at his (Mr. Graves') suggestion, presented to the Society such portions as remained with him. At a future day he (Mr. Graves) purposed to enter into a detailed account, with suitable illustrations,

of this, the only remnant of a carved timber church roof existing, he believed, in Ireland.

Mr. Prim said that as the town bell of Kilkenny, which had rung the curfew for several generations, had that day been cracked, and would probably have to be recast, he wished to place on record the inscription which it bore:—

"CIVITATIS KILKENNIÆ JOHN BLUNDEN MAYOR, 1790."

PROVERBS.

"Duw a digon."
God and enough.

The origin of this proverb is connected with the druidical creed of eternal bliss. When man, in this world of liberty and probation, attaches himself to good, his soul in the instant of death passes into "Cylch y Gwynfyd," or the Expanse of Felicity, "where the blessed perceive God in one communion of glory, without secrecy, without number, and without species, that can be ascertained, save essential light, essential love, and essential power, for the good of all existences and vitalities."—(See the *Roll of Tradition*). This was looked upon by our ancestors as the perfection of bliss; and, with reference to it, was established the maxim "Duw a digon," *God and enough*, one of the oldest proverbs in the world.

IDA DE GALIS; a Tragedy of Powys Castle. RAYMOND DE MONTHAULT, THE LORD MARCHER; a Legend of the Welsh Borders.—By the Rev. R. W. MORGAN.—We regret that these interesting books did not reach us in time to be reviewed in the present Number of the *Cambrian Journal*. We shall duly notice them in our next.

REVIEWS.

THE LITERARY REMAINS OF THE REV. THOMAS PRICE, (Carnhuanawc,) Vicar of Cwmdû, Breconshire, and Rural Dean. With a Memoir of his Life by JANE WILLIAMS, (Ysgafell). Vol. II. Llandovery: William Rees. London: Longman and Co. 1855.

This volume contains the biography of Carnhuanawc, which has been compiled in a very able manner by the lady to whose lot the task has fallen. We think the friends and admirers of this distinguished Cambrian scholar and patriot have much cause to rejoice that this memoir has been undertaken by one so eminently capable of doing justice to his merits; and whose judgment and discrimination have secured to us, at the same time, a faithful delineation of the entire character portrayed by her, including its characteristic foibles, as well as its virtues and brilliant and diversified talents. Highly honourable to her love of country and of her country's literature has been the production of this, and of the preceding volume, under the severe trials of illness and suffering which she has had to endure while engaged in this labour of love.

The Rev. Thomas Price was the second son of the Rev. Rice Price, a clergyman of Breconshire; who, like most of his brethren in that part of the Principality, was compelled to bring up his family on very humble means. He was born on the 2nd of October, 1787. Notwithstanding the straitened means of his parents, Carnhuanawc, favoured by circumstances, and by his own natural genius and inborn avidity for knowledge, acquired not merely an excellent education, as regards the ordinary attainments which form the chief subjects of instruction in our classical schools, such as the learned languages, and mathematics, but also became remarkable for a diversity of accomplishments of a different nature. His familiar knowledge of French was derived from his intimacy with some French naval officers located at Brecon during the war: his knowledge of music, more especially of the music of Wales, naturally arose from original taste, combined with the characteristic love of his countrymen for the harp and its attractions. The following passage occurs, we find, in one of his little note books:—

"I suppose that the Welsh has been spoken by my ancestors, as their native tongue, ever since the dispersion of Babel. My father spoke it, and my mother, and my grandfather, &c. Brought up, as I have been, in the remote parts of the Principality, often do I dwell with pleasure upon the recollections of my infancy; when, in the winter's night I sat in the circle around the fire under the spacious chimney-piece, and listened to the songs and traditions of the peasantry, or to the poetry of David ap Gwilym, read by the fire-light; and, if but a harper should

chance to visit us, happy was the day,—yea, I might say, earthly speaking, blessed was the time. I must confess that these are recollections which often recur with extraordinary effect; and I believe there are few Welshmen, brought up under similar circumstances, as the generality are, but must experience the same affections with myself; and would you eradicate these feelings from our bosoms?"

In the year 1800 the Rev. Rice Price, the father of the subject of this article, resided at Builit, and to that date is ascribable one of the accomplishments by which Carnhuanawc was distinguished. The details given on this subject by his biographer (page 17) are curious:—

"Several of Thomas Price's friends have been led, from a misapprehension of certain particulars related by himself, to suppose that he had once been apprenticed to a line engraver, and afterwards relinquished the occupation in disgust. . . .

"Plausible grounds for the mistake may, however, be found in the following recital:—'There lived in Builth in those days, a Mr. William Davies, an engraver, who chiefly practised that branch of his art which includes marking letters and devices upon silver, and other metals. This man being ingenious, versatile and poor, was accustomed to undertake the execution of any little works of taste and skill which occasions chanced to call for, such as lettering placards, flags and banners for festivals, or painting heraldic pennons and hatchments.' Thomas Price soon found him out, and frequenting his workshop, acquired by observation all that the practice of its master could teach. . . . .

"Thomas Price's first attempts at engraving on metal were made on the copper and silver coin of the realm. From his father he learned the principles and practice of theoretical and spherical astronomy; and he diligently pursued the study by means of observation, conversation and books. He added thereto an acquaintance with those positions and aspects of the heavenly bodies which form the imaginary basis of deducible prediction, and constitute the miscalled science of astrology."

At page 20 occurs an interesting account of his first lessons on the harp, from an old harper, Samuel Davies by name, of whom, and of his harp, a grotesque description is given in a memorandum left by Mr. Price himself.

In these various and somewhat irregular studies, we perceive the origin of those rather desultory habits which distinguished Carnhuanawc in after life,—and which are erroneously considered to be a necessary accompaniment of genius,—while, in reality, they must be accounted for by the unsystematic manner in which men of genius are often trained and taught.

Chapter IV. contains an interesting account of Lady Hester Stanhope's temporary sojourn in Breconshire, and of her friendly intercourse with Carnhuanawc's father, with himself, and the rest of his family:—

"No persons in Wales possessed longer or more durably the favour of Lady Hester, than Rice Price and his eldest son. Thomas Price was always a welcome guest at Glan Irfan, and an invited associate of all excursions. During the time occupied by his necessary attendance at the College School, he executed commissions for her in the town of Brecon; and on all occasions Lady Hester appreciated his obliging disposition, gentle manners, fine talents, and intelligent conversation."

It appears that Lady Hester Stanhope was led to take up her abode finally in the East, in consequence of not finding herself sufficiently secure in Wales from the intrusion of fashionable visitors and friends, whom she wished to avoid.

On the 10th of March, 1811, Mr. Price was ordained a deacon; and the 12th of September, 1812, he received priest's orders.

In 1827 Mr. Price was consulted upon the establishment of a magazine in the English language, on Welsh subjects. The proposed periodical afterwards was commenced and carried on for several years under the title of *The Cambrian Quarterly Magazine*. It may be an interesting piece of information to his fair biographer, as well as to our readers generally, to state that his first impressions, conveyed in a letter to Mr. A. J. Johnes, who consulted him on behalf of the editor, Mr. P. B. Williams, were anything but favourable. He thought the field of Cambrian antiquities and literature had been exhausted, and that the new magazine would be merely a repetition of "Triads and Triads again." These inauspicious forebodings were singularly falsified by the publication in that periodical of a variety of highly original productions, including Carnhuanawc's own "Tour in Brittany," which was printed in its pages for the first time. From some private sources of intelligence, we are much disposed to think that, but for the *Cambrian Quarterly*, Carnhuanawc might never have appeared before the world as an English author, and that the productions of his pen would have been confined to periodicals in the Welsh language. With him, as with several of its other contributors, the national *Quarterly* seems to have formed a stimulus to literary pursuits, and a kind of school of discipline in which their habits of thought and of composition were brought to maturity.

In 1829, Mr. Price published his *Essay on the Physiognomy and Physiology of the Present Inhabitants of Britain*,—a work which, though it contains some fanciful theories, would have been sufficient —had he never written anything else—to establish his claim to the character of a profound and original thinker. The object of this work is to show that climate, food, and external circumstances, will suffice to explain those varieties of complexion, feature, and stature occurring in these islands, which had been ascribed, by Pinkerton and others, to differences of race. The large amount of light which his Celtic studies enabled him to throw on this subject, might have been triumphantly appealed to by him as a proof of the value of his favourite studies, as thus shown in their application to the illustration of questions of a purely physiological nature.

Chapter X. contains Mr. Price's orations, delivered at different Eisteddfodau,—a field of eloquence in which it may fairly be said he has never been equalled.

Chapter XI. is one of the highest interest. It contains a narrative of his exertions to obtain a translation of the Scriptures into the Breton language—his correspondence with Le Gonidec, the great Breton lexicographer, by whom that task was accomplished—and an account of the re-establishment, chiefly through his exertions, of ties of religion, literature, friendship and brotherhood between Wales and Armorica.

Chapter XII. developes Mr. Price's coincidence in opinion with

the celebrated, but unfortunate, Scottish preacher, Mr. Edward Irving, in his views as regards the Millennium—and brings us to the commencement of his largest and most elaborate work, his *Hanes Cymru*.

The Chapters immediately following abound in interesting matter of great variety—a correspondence with the Count Ville Marqué on Breton literature, with the poet Campbell about Mrs. Siddons, whose life he was then writing, and who had at one time sojourned in Brecon, &c., &c.

Chapter XVIII., page 286, contains the following passage, which we find is regarded by those who knew the original, as a picture at once simple, truthful and eloquent:—

"He had a constitutional bias towards desultory occupation, and the influence of circumstances confirmed it. All his faculties were fine; but at last his mind seemed to be like a diamond broken up and partly ground to dust for the mere purpose of bringing out the brilliancy of others. He would readily undertake commissions of any kind that appeared likely to be of service to his country, whether such commissions might relate to 'black wool from the mountains' to be made into trowsers for a friend by a village tailor, or to the collection of flannel and linsey patterns to tempt or encourage the wayward patronage of peeresses. His good will extended beyond the mere endeavour to alleviate distress, and to bestow substantial benefits; it prompted him also to fulfil the wishes, to comply with the requests, and to promote the ease and innocent pleasure of every human being he came in contact with. He was always ready even to sketch a landscape, to mend a toy, or to render any service, however trivial. Nothing like obsequiousness ever attended this inherent civility and suavity of manner. He belonged, constitutionally and by unbroken habit, to the giving, not to the receiving, class. Whether visiting at cottages, or sojourning in palaces, he expected and sought for nothing but for opportunities of doing kindnesses; and only desired in return the happy consciousness of possessing the good will of his associates."

In Chapter XX. are reprinted, from *The Sun*, some letters Mr. Price published on the Abuses of the Welsh Church. These letters are among the most remarkable productions of his pen. Unsparing in their denunciations, and truthful in their delineations of the shameless corruptions they portray, they are, at the same time, dignified and eloquent in their language, and scriptural in their tone, reminding the reader of the fearful descriptions and solemn warnings of the prophetical books of the Old Testament.

In 1844 appeared Mr. Price's *Work on the Progress of Empire and Civilization*, which exhibited his characteristic ingenuity, though we cannot think that the notion it embodied, that civilization and human progress have been influenced in their course by recondite electrical influences, can be viewed in any other light than as a mere whimsical flight of fancy.

Chapter XXIII., entitled "Closing Scenes," records Carnhuanawc's declining health and death. In May, 1848, he had a fit, while sitting at his studies after midnight, from which, by medical aid, he gradually revived. From that period, however, he never was the same man; and after exerting himself beyond his strength at the Abergavenny Eisteddfod, in the October of the same year, he had another attack which terminated fatally.

During the Eisteddfod,—

"The deadly pallor of his complexion, and the excessive brightness of his eyes, caused some of his anxious friends to fear that he might expire upon the platform. Struck by the strange combination of languor and vivacity, the Chevalier Bunsen afterwards remarked, that it seemed as if the body were really dead, and only preternaturally inhabited, for the time being, by his spirit."

On reading the account, in the volume now reviewed, of Carnhuanawc's funeral, a common friend of his, and of his much esteemed correspondent, the Rev. John Jenkins, of Kerry, in Montgomeryshire, has remarked to us:—

"The emotion shown at Carnhuanawc's funeral, at which the multitude burst into tears, reminds me of what took place at that of his friend, the Rev. John Jenkins; when a funeral hymn was given out, the singers soon became overpowered by their feelings, and suddenly stopped, bursting into tears."

We have given, what we feel to be, a very imperfect idea of the contents of this volume, in which we can trace, in conjunction with that of the fair authoress, the hand of Gwenynen Gwent, the ever devoted patroness and friend of Carnhuanawc, and of all who have possessed either the power or the will to render a service to the people of Wales. Any sketch that we can give of its contents must necessarily be imperfect; for this volume, we are assured, has, in an eminent degree, the merit of conveying a living transcript of the character of its object, of his daily habits, of the scenes in which he lived, of his daily associates and occupations.

In the pages under review, we may recognise the contributions of that admiring and accomplished circle of friends, among whom it was Carnhuanawc's privilege (without forfeiting the advantages of nature's seclusion) to live. But to his fair biographer, the merit is not the less due of having united the materials supplied to her into one harmonious whole—a memoir worthy of the original.

A perusal of these volumes, as well as other sources of information, have left on our minds the impression that Carnhuanawc's genius is very imperfectly represented by the works he has left behind. He had a mind of the most versatile kind; and in poetry, or the fine arts, had he concentrated his talents on any one branch, he would probably have attained to the highest eminence. He had a peculiar perception of that which may be said to constitute the poetical side of Celtic literature, as it does of the climate and scenery of those countries where the Celtic languages prevail. The cloudy and mystical solemnity which characterizes his sketch of Giraldus Preaching the Crusade (which has been published in this volume), is in unison with his best orations at national meetings, and some of the best productions of his pen. As already noticed, we think his *Essay on Physiognomy* a work of profound reasoning, and a most skilful application to scientific purposes of the scanty historical data extant respecting the early history of this island.

His love of nature, his simple tastes and habits, combined with

great refinement of sentiment, were characteristics of the highest order of genius. His remains appropriately rest in death in those beautiful scenes of his native Siluria in which his life was spent. Few have ever left behind them a larger claim to the affectionate recollection of their friends, and to the respect and gratitude of their countrymen.

THE CHURCH OF ENGLAND NOT DESCENDED FROM THE CHURCH OF ROME. A Brief Record of various Historical Occurrences in the British Church, which took place before the Mission of St. Augustine. By CAROLINE CATHARINE LUCAS. London: Bell and Daldy. Swansea: Herbert Jones.

This clearly written pamphlet gives a prominence to a subject which, unless taken singly, may not elicit the attention it deserves. Though we feel unwilling to enter upon the dangerous and forbidden field of religious controversy, yet we may be permitted to express our belief that Miss Lucas has faithfully given a narrative of the evangelization of Britain, according to the opinions of the best authorities on the subject. We think she deserves great praise for the fidelity and pains with which she has consulted the best sources of information. On such a theme it is difficult to propound any new or ingenious theory: nay, such a course would be necessarily inconclusive, and, however much we might admire the ingenuity displayed, we could not accord our assent to it. A clear statement of facts, therefore, as they are found in the best authorities, is all we want, and, at the same time, it is the safest plan to pursue. Conjecture in history is a valueless and unsafe guide. We think, therefore, that the fair authoress of the pamphlet before us has shown at once her honesty and her judgment in furnishing those who may not be within reach of more erudite sources with a plain unvarnished tale of the establishment of Christianity in this our island.

The question which is to be proved is this—that Britain is not indebted to St. Austin for the first promulgation of Christianity. If we can establish this fact, it matters not (as far as this proposition is concerned) how early we can antedate its introduction. Relatively to Roman intervention, we want only to show that Christianity did not first come to the island as a new blessing when St. Austin arrived in Britain, in A.D. 596. But when it can be shown, moreover, that long before the advent of the Saxon element, in A.D. 449, the Christian religion was recognized in the island, this makes assurance doubly sure,—and when beyond this, good presumptive evidence can be brought that St. Paul visited, and that the great Apostle of the Gentiles himself here planted the Word of Life,—we rise by a climax into a demonstration no longer to be gainsayed, that the British Church, as far as its origin is concerned, and this is all with which we have to do on the present occasion, is an independent

branch of the Catholic Church, "founded on the Apostles and Prophets, Jesus Christ being Himself the chief corner stone."

Miss Lucas premises with explaining the motive which induced her to undertake, what must have been, to a lady, no very pleasing task. It was from a sense of duty (the best sense), in order to enable the busier portion of the community to vindicate the integrity of the ancient British Church, not only before the Reformation, but before the mission of St. Austin; and thus, as her motto implies, "to be ready always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear."

"A compilation," says the authoress, "of these facts appears the more necessary, because a majority of the members of our Church have neither opportunity nor leisure for the study of ecclesiastical history, and more emphatically because a great part of the more ordinary works on English history, such as are read in schools, and such as form the historic library of hundreds, pass in silence over the earlier existence of Christianity in Britain, and speak of its introduction by St. Augustine, in the year 596, without even a hint at its pre-establishment on these islands."

The authoress then proceeds to give a clear statement of the condition of the British Church at the arrival of St. Austin. The Saxons had gained the upper hand over those whom they came to protect from the Picts and Scots, in 449. The baffled Christian Church was sheltering herself in the fastnesses of Wales and Cornwall. The second chapter relates the missions of St. Austin; the two assemblies in which he strove, unsuccessfully, to induce the British to conform with the Romish tradition, especially in keeping Easter; and then, as a last resource, in submitting to the Pope's supremacy, and the firm and resolute way in which these overtures were parried off by the bold Dunawd, are clearly passed in review. The language of the British Church was, in assertion of their complete independence, "we will not have thee to reign over us." The third chapter gives a rising series of collateral proofs of the existence of the British Church, anterior to the mission of St. Austin. The testimony of Tertullian (in 209), the Diocletian persecution in 302, extending, under Chlorus, to the British Isles, and the cessation of it under Constantius, are here traced out as events all long anterior to the Augustine mission. Here we find a new and singular proof of the already complete conversion of the island to Christianity. Constantine, who was everywhere acting as a good soldier of the cross in propagating the truths of Christianity, omitted taking any steps towards the conversion of Britain, the land in which he first saw the light, of which his mother Helena was a native princess. Why was this? Merely because the country was already enjoying the light of Gospel truth, and thus gave the emperor nothing to do. Constantine assumed the purple in 206. In 214, A.D., we hear of three British bishops attending the Council at Arles. How can we account for this evidence of an established religion, unaided by any known assistance from Constantine, except in the hypothesis of its pre-existence? We continue finding collateral evidence, especially at

the Council of Ariminum (in 359), in which three British bishops were present: and fresh proofs appear up to the time of the coming in of the Saxon race, who, by their violence, drove the Church into the remote parts of the island. It continued in this down-trodden condition, cast down, but not destroyed, chastened, but not killed, till the advent of St. Austin, in 596, called forth fresh evidence of the firm footing which the Christian faith had taken in the island, and of the jealously of its defenders towards any external assumption of authority and power. The fourth chapter comes to the interesting inquiry—how was Britain first evangelized? The authoress is inclined, with others, to give the honour to St. Paul, both from the strong testimony of Clemens Romanus, and also from clear internal evidence in the Pauline Epistles themselves. On this interesting topic, it may be better to let the authoress speak for herself:—

"In the year 57, St. Paul was taken, as a prisoner, to Rome, where he dwelt 'two whole years in his own hired house.' At the expiration of this time he was liberated; and five or six, or, according to some, eight, years passed away before he returned to Rome, and his martyrdom, under Nero, which is considered to have taken place in 64 or 65, or, as some calculations make it, so late as 67, A.D. Now the greater portion of this interval is unaccounted for. Though he probably revisited Jerusalem, it appears unlikely that he returned to Asia Minor, the scene of his former labours; the more so as he has so solemnly, and speaking in the spirit of prophecy, taken leave of the Ephesians and Miletians, saying, 'Now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.' We know that his was not a spirit to remain inactive; he was pre-eminently the Apostle chosen, 'set to be a light to the Gentiles; to bring salvation to the ends of the earth.' He constantly dwells on this particular point, in his earthly mission. He expresses his determination 'to preach the Gospel not where Christ was named, lest he should build on another man's foundation.' And finally he wrote to 'the Romans (in 60) from Corinth, stating that he, having no more places in these parts, had determined to visit them on his journey to Spain' (Rom., chap. xv., v. 24 and 28), to which intention he twice refers. If this journey into Spain were made (and Clemens affirms that it was), there is every probability that he proceeded thence *through Gaul into Britain.*"

This, I think, forms the case made out by Miss Lucas' pamphlet.

We have one more remark to make, which, if followed in another edition, will lead, we opine, to an improvement. At present the dates in the text are ranged also at *the foot of each page.* If, instead of this, they were placed at the margin, with notice of the matter, it would furnish a convenient analysis of the work, and allow the reader to run his eye over each successive date and event.

We have no more to add, except our belief that, if the fair authoress will persevere in longer themes, she will ere long bid fair to rival the reputation of a Miss Strickland in historic narrative.

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Griffith, Samuel, Esq., M.D., Bridge Street, Borough, London
Hall, Mr. Richard, Brecon
Hibbert, Walker, Esq., Neath
Hinde, John Hodgson, Esq., Acton House, Felton, Northumberland
Hitchcock, R., Esq., Trinity College, Dublin
Hughes, Rev. John, Llannegan, Pwllheli
Hughes and Butler, Messrs., 15, St. Martin's-le-Grand, London
Hughes, Rev. Joseph, Meltham Parsonage, Huddersfield
Hume, Rev. A., LL.D., 9, Clarence Street, Everton, Liverpool
James, Rev. Dr., M.A., F.S.A., Marsden, Huddersfield
James, Rev. T., Netherthong, Huddersfield
James, Mr. John Lloyd, Presbyterian College, Caermarthen
Johnes, A. J., Esq., Garthmyl, Shrewsbury
Jones, Chas. W., Esq., Hon. Sec. to the Athenæum, Bury St. Edmund's
Jones, Gwylim William, Esq., Chesterfield
Jones, Joseph, Esq., Bard Street, Mold
Jones, Rev. John, B.A., Hermon, Llandeilo
Jones, Rev. J. Ll., St. David's
Jones, J., Esq., Solicitor, Dolgelley
Jones, J., Esq., Dinorben Fawr, St. Asaph
Jones, Rev. L., M.A., Almondbury, Yorkshire
Jones, Rev. Owen, 13, Berwick Street, Manchester
Jones, Rev. R., Brynedern, Bodedern, Anglesey
Jones, Rev. Robert, All Saints' Parsonage, Rotherhithe
Jones, T., Esq., Chetham Library, Manchester
Jones, William, Esq., Bromfield, Mold
Jones, William, Esq., Solicitor, Maddox Place, Greenwich
Jones, William, Esq., 16, Upper Duke Street, Liverpool
Jones, W., Esq., M.D., Holyhead
Joseph, Edward, Esq., M.D., 41, Manchester Street, Marylebone
Joseph, J., Esq., F.S.A., Brecon
Kerslake, Mr., Bookseller, Bristol
Knight, Rev. H. Hey, B.D., Nottage Court, Bridgend
Lewis, Rev. W., Llanfihangel Glyn Myfyr, Corwen, North Wales
Llewellin, William, Esq., F.G.S., &c., Glanwern, Pontypool
Llewellyn, W., Esq., Baglan Cottage, Neath
Lloyd, John, Esq., Maentwrog, Tan y Bwlch, Merioneth
Lloyd, T. Lewis, Esq., Nantgwyllt, Rhayader, Radnorshire
Lloyd, Walter, Esq., Caermarthen
Llwyd, Miss Angharad, Ty'n Rhyl, Rhyl
Mason, Miss, Woodbine Cottage, Tenbury
Mason, Mr. R., Tenby
Mills, Rev. John, King Street, Finsbury Square, London
Morgan, Rev. Hugh, Rhyl
Morgan, Osborne, Esq., Barrister-at-Law, Lincoln's Inn Fields
Morgan, T. O., Esq., Aberystwyth
Morgan, Mr. W. B., Chemist, Llandeilo
Morris, Lewis, Esq., Caermarthen
Neville, R. J., Esq., Llangennech Park, Llanelly

O'Daly, John, Esq., 9, Anglesey Street, Dublin
Owen, Hugh, Esq., Poor Law Board, Gwydir House, London
Owen, Mr. David E., 24, Breck Road, Liverpool
Owen, William, Esq., Tan y gyrt, Nantglyn, Denbigh
Parry, Miss Webley, Treforgan, Cardigan
Parry, T. Love D. Jones, Esq., F.S.A., Madryn Park, Pwllheli
Philipps, F. Lloyd, Esq., Hafodneddyn, Caermarthen
Philipps, F. L. Lloyd, Esq., Pentyparch, Haverfordwest
Phillips, Rev. George, Penmorva, Tremadoc, Caernarvon
Poste, Rev. Beale, Bydews Place, Maidstone
Potter, Joseph, Esq., *Herald* Office, Haverfordwest
Price, Thomas Gwalter *(Cuhelyn)*, Beaufort, Breconshire
Price, W., Esq., Llanffoist, Abergavenny
Price, William, Esq., Glantwrch, Swansea
Prys, Robert John, Esq., Llanrhyddlad, Holyhead
Prytherch, John, Esq., Bank, Llandeilo
Pugh, John, Esq., Penhelig, Aberdovey
Pughe, D. W., Esq., Brondirion Villa, Clynnog Vawr, Caernarvon
Purnell, Thomas, Esq., Tenby
Rees, Rev. John, Bangor, Aberystwyth
Richards, John, Esq., Bron Menai, Caernarvon
Richson, Rev. Charles, M.A., Manchester
Roberts, Mr. Peter, 8, Duke Street, Liverpool
Roberts, Rev. Samuel, Llanbrynmair, Machynlleth
Robson, Miss, Penally, Tenby
Sanders, Henry, Esq., Belfield, Tenby
Skene, W. F., Esq., 20, Inverleith Row, Edinburgh
Spurrell, William, Esq., Caermarthen
Stephens, Thomas, Esq., Merthyr-Tydvil
Symons, Jelinger, Esq., The Vineyard, Hereford
Thomas, Iltyd, Esq., Hill House, Swansea
Thomas, John Evan, Esq., 7, Lower Belgrave Place, London
Thomas, Mr. John, Presbyterian College, Caermarthen
Thomas, Rowland, Esq., Neath
Thomas, Rev. W., Capel Isaac, Llandeilo
Thomas, Mr. William *(Gwilym Marles)*, Pres. Coll., Caermarthen
Valdez, P. T., Esq., The Temple, London
Vaughan, John, Esq., Penmaen Dovey, Machynlleth
Vaughan, R. Chambre, Esq., B.A., Burlton Hall, Shrewsbury
Whittaker, W. W., Esq., 32, St. Ann's Street, Manchester
Whittington, Rev. Rowland, Llanvair, Holyhead
Williams, Hugh, Esq., Cassell's Printing Office, Ludgate Hill
Williams, Rev. James, M.A., Llanfairynghornwy, Canon of Bangor
Williams, Miss Jane, Aberpergwm, Glynn Nêdd, Neath
Williams, Rev. John, Llanymowddwy Rectory, near Dinas Mowddwy
Williams, M. D., Esq., Cwmcynfelyn, Aberystwyth
Williams, Rev. Robert, Clynnog Vicarage, Caernarvon
Williams, Rev. Robert, M.A., Llangadwaladr, Oswestry
Williams, Rev. Rowland, B.D., St. David's College, Lampeter
Williams, T., Esq., M.D., F.L.S., Physician to the Swansea Infirmary
Williams, W. P., Esq., *Telegraph* Office, Haverfordwest